

THE
CHRISTIAN EXAMINER
 AND
THEOLOGICAL REVIEW.

VOL. V.—No. II.

MARCH AND APRIL, 1828.

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MISCELLANY.

ON CLERICAL DUTIES; AND PARTICULARLY ON SOME MISAP-
PREHENSIONS OF THEIR IMPORTANCE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—The anniversary of my ordination has again drawn my attention to the subject of clerical duties; and if you are not weary of the subject, and can answer as much for your readers, I shall beg leave again to occupy a few of your pages, with my reflections upon it. You will agree with me, I think, that no subject can be more practical. For if the ministry of the gospel is designed to exert any influence, it must exert that influence very much through the views that are entertained of its duties; it must especially in this country, where the mass of the people are withdrawing the blind reverence, which has formerly been paid to the ministry, and are instituting a very strict inquiry into its offices and labors. Since, therefore, these duties are not only matters of common interest, but of constant discussion, a clergyman certainly will not subject himself to the charge of egotism, by bringing forward, and endeavouring again and again to present, just and useful views of them.

Let me, then, beg permission of your readers to recall to their attention some of the views which I have stated to them in former communications. I have pointed out some misapprehensions of the connexion between the clergy and people; and particularly that of regarding their interests and objects as dis-

tinct and different. As the connexion is, in fact, one of common interest ; as there is, truly, a mutual and a mutually useful compact between the parties, I have protested against the injurious charge, and I must say, in this country, the absurd charge of a 'mercenary spirit' in the clergy. I have maintained, also, that in the community of interests which exists in this relation, clergymen should be less thought of personally, and that their usefulness should be more regarded ; that they should be less thought of as favorite, or disagreeable preachers ; that there should be less anxiety about their preaching what are called 'fine sermons,' that is, sermons creditable to themselves ; in short, that less regard should be had to the man, and more to the matter. I am sorry, sir, to observe how little the public taste indicates of the feeling of reality about religion. For I do not find that where property is at stake, as in our courts of justice, or where a real interest of the community is involved, as in legislation,—I do not find, I say, that there is such an anxiety to have *fine speeches there* ; nor is there such a perpetual demand made, in those cases, to be delighted or aroused. No ; people are already aroused and awakened, in such circumstances ; and what they want, is, to be informed, to have clear and substantial convictions impressed upon their minds, to have something said upon which they can act. Pretty commonplaces do not suffice for them ; nor original thoughts, fit only to be admired. It does not satisfy them, that they have had a fine speech, if they have gained no new conviction or impression from it. In short they are thinking more of the matter, and less of the man. I have also said, that it would be a great benefit, if our religious services possessed more of this deliberative character, more of the character of a meditation ; if our preachers were considered as speaking more from the sense of real and common interests ; if they were considered less as fulfilling an assigned part in some artificial arrangement between them and the people, and more as taking part with them, in the common interests, fears, and sorrows of human life.

The next subject connected with the ministry, to which I have invited the attention of your readers, is that of clerical labors. I have shown that, from the demands of the age, these labors are unusually great, and that in the Unitarian body, from its relative situation, and also from the state of mind prevailing in it, these demands are greater than anywhere else ; that they are, in fact, unexampled in the whole history of the sacred office. And from this fact, and from the actually declining health of an unexampled proportion of our clergy, I have derived an argument for a candid consideration of their labors.

I am, now, sir, about to enter a little more into the interior of clerical duties ; or, to speak more exactly, I am about to enter into some consideration of the views which are commonly entertained of them. And adhering still to my plan of teaching the true, by pointing out the erroneous views, I intend to dwell upon what I conceive to be some misapprehensions of these duties, and, I will add, of the whole conduct of a clergyman ; to dwell, I might say, upon a single misapprehension ; for I believe that the old maxim of ‘one thing at a time,’ is as useful in morals as in business.

I say, then, that there is a *factitious importance ascribed to the official duties and to the whole conduct of a clergyman*. I say, that in certain respects, too much is made of what he does, whether officially or otherwise. Justly considered, I do not think his duties are overrated ; I do not think they well can be. But there is an unnatural importance, an artificial value ascribed to them. They occupy a place in the means of religion, which they were never intended to occupy ; not a greater place, properly speaking, but a different place, and it is in this false position, that they are greatly and injuriously overrated. The people take them to be of more consequence than they are ; not absolutely, but relatively of more consequence. They conceive that the clerical duties, on the bare performance, are more to *them*, than they actually are ; more, because they are official acts, and more than any merely official acts can be in the intimate and spiritual concerns of religion.

If my meaning is not fully taken, I trust it will be made plain, by a few remarks on the different portions of a clergyman’s duty and conduct.

And first, let us look at the public department, at the offices which he sustains in public worship. It is the duty of the minister to *pray*. Now, I say, that the importance of this duty, in a just view of it, can scarcely be overestimated. If he offers the fervent prayer ; if the whole congregation unites with him ; if all their hearts in this thing are as the heart of one man ; if devoted prayer ascends from the whole assembly as the incense of old, how beautiful is the offering ! how excellent is the sacrifice ! and how high and blessed is the office of leading such devotions as these ! But I cannot resist the conviction, that to the eye of the heart searching God, such a spectacle of united and entire devotion is seldom or never presented in our sanctuaries. There are too many, who, with minds negligent and wandering, seem to expect that the prayer of the clergyman will pass to their account, whether they take any part in it or not. And is

there not, in fact, some delusion of this nature?—for to this point my observations tend. It is the duty of the minister to pray; that is his business; that is the part assigned to him. Now it is, in truth, just as much the duty of every other individual who enters the sanctuary, to pray. But does every individual feel this? Or does he not the less feel it, or does he not the less feel his deficiency, because the solemn formality of prayer is used by another? Suppose that, according to the custom of our congregations, there were no audible prayer, but only a space given for every one to make his silent offerings; or suppose that the clergyman might occasionally take this liberty—and who has not, at times, so felt the overpowering sense of a present Divinity, that he would fain, when he rose to prayer, have kneeled down in silence and worshipped? In either of these cases, I say, would not many be shaken from that vague reliance, which they now feel, on the prayers of their minister? Would they not be aroused themselves to pray? Or, if not so aroused, would they not at least distinctly feel, that they had had no part nor lot in this service? Would they not feel that it had been nothing to them whatever, or nothing but a reproach on their lukewarm and worldly minds? But now, they say, the case being as it is, ‘We have been at church’—‘We have attended divine service’—‘We have had prayers.’ They feel that they have been embraced in the visible solemnities of devotion; they feel as if they had taken part in public worship, and as if the prayers which they have only heard, were prayers that they had offered. They say, ‘We have been at church,’ when, so far as real devotion is concerned, they might as well have been anywhere else; ‘We have attended divine service,’ but they have not attended *to* it; ‘We have had prayers,’ but they have made no prayers.

This, then, is one of the respects in which a factitious importance is given to the duties of a clergyman; in which his acts pass, not for more than they are intrinsically worth, but for infinitely more than they are worth to him who considers them as a kind of substitute for his own acts. And how lamentable is it! His wants, his infirmities, his dangers are as great and pressing as those of any other man. His soul is perishing for lack of heavenly food, and it is perishing in the midst of a feast. Yes, and he acts as absurdly as would that man, who should consider it sufficient to assuage his own hunger, that the master of the feast partook.

Let us pass, now, to another part of the public services of religion. It is the duty of the clergyman to *preach*; but not a

whit more than it is the duty of others to hear ; not a whit more than it is the duty of others to profit by his preaching. Yet there are many who never seriously think of being profited—who never think of going to church for that purpose ; and there are some who regularly take their place in church only to resign themselves to sleep ; and there are some who do better than that, it must be confessed—who stay away from church half of the time, without any good reason for their absence. But would these persons have the institution of public worship *generally* neglected, or dishonored, or misimproved, in this manner ? ‘By no means ; by no means whatever. Why—what !’ they will say, ‘no public worship ? no preaching ? no sabbath ? It would be dreadful. We should feel as if we were scarcely Christians, if it were so. We should be no better than Heathens.’ And what is it, I pray, that makes these persons, those who neglect public worship just when it suits their indolence or their love of indulgence, and those who hear the word, but never profit by it—what is it that makes them Christians in their own account ? what is it that makes them easier in mind, under their neglects and deficiencies ? what is it that saves them from being ‘Heathens ?’ a word which their superficial and mechanical notions of religion have contrived to render odious. Why, it is, that there are a priesthood and a sabbath ; that there are preaching and public worship. I say, then, are not the public functions of a clergyman exalted into an artificial consequence ? Are they not made to occupy a place in such men’s religion, which they never ought to occupy ? Are such negligent ‘hearers of the word’ just before God ? No ; ‘but the doers of the word shall be justified.’ Are those who ‘hear the word, but do not,’ any better for hearing ? No better ; and it may be that they are worse ; it is probable that they are more guilty. And yet they imagine themselves to be better and safer, because they are hearers. They are like those of whom it is represented, that they shall say, ‘Lord, Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets ;’ but of whom the Lord shall say, ‘I know you not ; depart from me all ye workers of iniquity’—ye hearers, but not doers of the word ; ye hearers of the righteous law, but ye workers of unrighteous deeds.

But it will be said, Mr Editor, ‘Had not these persons better go to church nevertheless, and is it not best that they should *hear*, at any rate ?’ That, sir, is not the point. Admit, that it is best, that they should continue their attendance. How much better would it be, that they should attend with just views !

How injurious is it, that they should devolve upon another, in any degree, that work of religion, which they must do for themselves ! How unfortunate is it, that so many in our sanctuaries should be left to imagine that they have nothing to do but to hear ; nothing to do but to resign themselves to the passive impressions of the place ; nothing to do but to revel in the luxuries of a transient feeling and excitement ! And how much worse than all is it, that they should then think they have done well !

What if every exhortation of the sanctuary should close with recommending some specific action to be performed, and should insist that the hearing was to no purpose unless this was done. Suppose that the action recommended were the forgiveness of an enemy, or a charity, or a visit to the sick, and that every hearer should feel that unless this was done, the exhortation had altogether failed of its purpose ; that he might as well not have heard it. But there is a moral consequence, which ought to follow every exhortation as truly as if it were a specific action ; and unless this follows, it is just as true that the exhortation is in vain, and the hearing is in vain, and the faith vain ; men are yet in their sins. I fear, indeed, that our congregations have much to learn before they will truly experience and practically understand what it is to be doers of the word.

On the public ministrations of a clergyman, I will detain you, sir, but a moment longer. I wish to say a word or two, of the *benediction*. I have often apprehended, that the office of the minister, when he thus closes the service, is liable to have more attributed than belongs to it. It is commonly called, 'giving the blessing' to the congregation, and from the solemn attitude and manner of the minister, superstition might gather the impression, that he was really conferring a blessing upon the people. I think it worth while to say, therefore, by way of explanation to any who need it, that in this act the clergyman simply expresses his affectionate and devout wishes for the religious welfare of his hearers. He desires that 'grace, mercy, and peace, from God, the Father of all blessings, and from Jesus Christ, as the great teacher and messenger of mercy and peace, may be upon the people ; that all the graces and joys of piety springing from the blessing of God, and from the instructions of Jesus, may be multiplied to them forever.' Thus regarded, this may appear as a very appropriate, natural, and beautiful close of public worship.

Let us now, sir, follow the clergyman from his public ministrations, to his *deportment and duties in society*.

I will pause a moment upon his deportment. And I will ask why it is, or at least, for what good reason it is, that different manners should be required of him, or different rules of behaviour should be imposed on him, from those which govern other men? The question, of course, does not relate to things that are wrong, but to things in themselves indifferent. And I ask, again, why in these things, such a factitious importance should be given to every action and word, and look of a clergyman; why, in these things, he should not be left to the same liberty, that other men enjoy? Let me not be told that these notions are done away. They are not done away. How often is a clergyman looked upon with surprise, and spoken of with censorious misgivings, for doing the most innocent things in the world; and things that, in the simplicity of his mind, he never thought of as proper or improper. How often is it said, 'This thing would be well enough, it is true, for another man, but we are surprised that a clergyman should do it.'

It is unpleasant to go into details on such a subject as this, and every one's reflections, perhaps, will supply him with sufficient illustration. Nor is it a matter that I am concerned to speak of with any earnestness. Least of all would I recommend, in the present state of public opinion, that clergymen should disregard those restraints that are laid upon them. I am aware, too, that in the purest state of the public taste, there would naturally be some restraints, even in things innocent. Nevertheless, as the case now stands, I am persuaded that there is much that is puerile and childish in the common judgment of these matters. And I submit it to the wisdom of a liberal community, whether men had not better take a little more care of their own tempers, and a little less of such innocent and indifferent things as the constitutional temperaments and manners of another. A man worn out with study, and bowed down with the weight of serious, and often mournful duties, ought not to have his moments of relaxation too narrowly watched. And I am afraid that censoriousness may appear to be a worse thing at the last, than all the innocent hilarity in the world. Besides, I cannot but think it actually injurious, that questions of right and wrong, should be mixed up with so many extrinsic and artificial considerations; that that should be right under one garb which is not right under another; that that should be wrong in a clergyman, which is not wrong in any other man. It is of some consequence that men should be reminded that right and wrong are unchangeable and eternal attributes, not to take their character from our titles, or their complexion from our garments. I scarcely think it too much to say, that the moral sense of the community is let down

by these technical and superficial judgments. It is injurious to a man's moral discrimination to say, 'This is right for me, but for you, who are a minister or a member of the church, it would be a heinous sin.' For myself, I must say, that although I would respect, in my conduct, the very prejudices of society, I would by no means submit my mind to these trammels of a worldly, not to say a puerile and childish morality. I would indeed take the counsel of Paul, that 'all things are not expedient for me;' but then I would exercise the same fearless judgment, that 'all things,' that is, all things that are innocent, 'are lawful for me.'

But let us proceed, sir, to more important matters; to the official duties that a minister is to perform in society. You will understand, of course, that I refer to *parochial visiting*, both upon ordinary and extraordinary occasions.

And first, the ordinary visits or *calls* which a clergyman, as such, is expected to make. There is a great, and as I have formerly said, there is at this day, an unprecedented demand in society for visits of this nature; a demand, indeed, which few clergymen have any ability to meet. Now I may be expected very freely to admit, that this demand, to a certain extent, is very natural and proper. It is very natural, certainly, that he who addresses his fellow beings on the most interesting of all subjects, and who is often with them in the most interesting of all circumstances, should be an object of interest to them; that they should desire an acquaintance with him; that they should ask for his society. But over and above this natural and reasonable feeling, I say that there is a factitious feeling; and it is this, which it is so painful to encounter. There is a desire to see the clergyman, not simply as an interesting, intelligent, and religious friend, but to see him because he is 'the clergyman.' There is a desire, springing, not from religious anxiety, not from the real want or love of religious intercourse—that, it would be delightful to meet—but a desire springing from the love of notice, from jealousy, and, I might almost say, from anger. People complain, often, not because their souls are not cared for, but because their vanity is not gratified. Their wish for the society of their minister is not an affectionate request, but an impatient and peevish demand. I say, again, that with many persons, this is not a religious feeling. It is, too often, a very different feeling. And where it is truly social and kind, as it is, no doubt, in most cases, still it is, many times, very factitious and unreasonable; factitious, for why should the conversation of a clergyman be so much more valuable, than the con-

versation of any other intelligent friend?—unreasonable, because no man with the duties of the sacred office pressing upon him, no man who studies hard, who faithfully prepares himself for the pulpit, and who pays proper attention to the sick and afflicted, can possibly visit often enough to satisfy this feeling;—factitious and unreasonable too, on another account; for on every sabbath, the clergyman is unfolding his mind to the people, giving his views of religion to them, communing with their minds, if they will allow him, answering, as far as he is able, the religious inquiries that arise among them, and, in short, doing that, mostly, which they might desire to have done in a private interview.

I do not say these things, sir, because I would depreciate parochial duties. I value them as highly as any other man. I wish it were possible for me and my brethren, to visit a great deal more than we do. But it is not possible. There must be some consideration among the people. The health of our clergy is everywhere failing, with their present and actual labors; and it is all nonsense to talk about parochial duties as a *relaxation*.

I say these things, then, for two reasons. I say them, that the people may consider—that they may consider their own feelings, and how far those feelings ought to be gratified. I say them, too, because it is painful to live with society on the terms that we do; because it is painful, when we would make a friendly call, to have it so often said to us; ‘What a stranger you are!’ and, ‘It is so long, or so long a time since you have been here.’ If the people do not think that we take an interest in their daily and their best welfare—yes, and a very deep and tender interest, they ought to dismiss us; and we should be very justly discarded as men of extraordinary obduracy. For how is it possible for a man to be, throughout every week, anxiously and laboriously engaged in thoughts and meditations for enlightening and guiding his fellow men on the most momentous and affecting of all concerns—how is it possible that he should not feel the most unfeigned and unspeakable interest for their welfare! How many of our brethren have offered and are offering their health and life a sacrifice on the altar of their professional duty; and shall they be accused of insensibility to their work? And if they are not insensible, if they are evermore thinking of the best interests of the community in every sermon they meditate, if they are every week pouring out the fervor of their souls in these secret and earnest meditations, if they are living and dying with this feeling, is it reasonable to meet this feeling with doubt and suspicion, objection and complaint? If they are offered, and willingly offered upon the sacrifice and service of the people’s

faith, ought not the offering at least to be accepted? Perhaps, in saying all this, I ought to acknowledge with Paul, that 'I speak this, as it were foolishly, in this confidence of boasting.' Yet I might add in his language, with regard to many, that if 'I am become a fool in glorying, ye have compelled me.'

But I will leave this topic, and pass to the less common, though constantly recurring parochial duties of a clergyman. I mean particularly, the duties he discharges in *visiting the sick*. In the first place, I say, that too much is made of this occasion, in the ado and formality that often attends it. For myself, I could wish that I might never be received as an official person in these visits, but simply as a friend. I would never have it expected that I should proceed in any particular manner—in any manner that should designate me as a clergyman. I would not have it considered as a matter of course, that I should pray. That should be determined by circumstances. I would not have it supposed that there is no devotion, no earnest supplication in the sick-room, unless there is an audible and official prayer. This is what I should consider as ascribing too much consequence to such a prayer. How many chambers of sickness have we seen, in which there are, on the part of the patient and his anxious friends—there are, from morning till evening, and through the night watches, the most deep felt and unutterable prayers. How little can the formality of devotion add to such prayers. If I could fall in with that current of feeling, and add that little to it, by giving it expression, and contributing to its guidance, I would do so. If circumstances, such as the already too intense solicitude of the sick man, or the already too much excited emotions of his friends, forbade the expression of this inward prayer, I would leave it to its silent operation. I would silently commend it to that God, 'who seeth in secret.'

But there is another view, in which I have the most painful apprehension, that too much is made of the prayers of a clergyman. The last days, perhaps, of the disobedient man, have come; the last hour of the neglecter of virtue and religion, is drawing nigh. Anxious and awakened, but not enough awakened to see through the veil of those formal and worldly notions of religion in which he has always been wrapped up, he sends for his clergyman, and asks for his prayers. It is perhaps the crisis of his disorder; his anxious friends are around him, with feelings that demand consideration; the patient himself is too feeble to bear close and scrutinizing questions, and all that can be done is to speak to him of sin, of the necessity of repentance, and faith, and resignation, and then to pray. And now, the

unhappy man may say, 'I have called for the minister of religion ; I have had prayers ; I regret the negligent life I have led, and I trust God will have mercy on me.' Oh ! how possible is it for a man, with this thin veil of a transient ceremony, to disguise from himself the mighty and solemn realities of spiritual truth, and a spiritual retribution. How possible is it for him to feel, like the Catholic on receiving the ceremony of *extreme unction*, that he is now prepared, or, at least, better prepared to die ! In the offices of religion he loses the spirit of it ; he loses that conviction, so well put into the mouth of a dying person, 'O my friends, reality—reality is dealing with me now !' He does not feel that reality is dealing with him ; or he feels it the less, because ceremony is dealing with him.

And it is, sir, because this factitious regard to the offices of religion cloaks and keeps out of sight the reality, that I have taken pains, at so much length, to descant upon it. Sabbaths and ordinances, rites and ceremonies, sermons and prayers, and vows and professions, outwardly made, are merely aids to religion. The moment they become evidences, instead of aids, the moment they advance one step towards occupying the place of religion itself, they begin to push religion out of men's minds, and to substitute barren formalities and vain hopes. In whatever degree they make a man more satisfied and easy, while sinful, in that degree do they strike fatally at the very root of piety and virtue. Religion is reality. How often must we say this, and how long will it be, before it is fully felt ! Religion is not a form of words, nor a sound of prayers, nor a profession, nor a costume, nor a manner, nor a countenance. It is deep reality. It is principle ; it is feeling ; it is purpose ; it is habit ; it is act. It is tenderness in the conscience ; it is goodness in the heart ; it is daily virtue in the life ; it is constant, growing, heavenly devotion in the soul. It is the living energy, and the glorious, the ineffable hope of every good man.

A word or two in close, Mr Editor, and I will relieve the patience of your readers. If I have repeated thoughts in this letter, which have been formerly stated, and I have taken no scrupulous care to avoid it, I have only to say, that the subject demands 'line upon line, and precept upon precept.' If any reader shall find in the foregoing discussion, remarks that do not apply to him, let him remember that there are other minds besides his own. If the observations, here made, have nothing to do with him, he has nothing to do with the observations ; they will find those, I am confident, with whom they have something

to do. Above all, let no one suppose, that I undervalue the office of the sacred ministry. It is an instrument, I fully believe, whose power is as yet but slightly developed. Let it be stript of factitious aids, and its real power will be more apparent and more felt. It has been, in past times, but 'a naked and marrowless skeleton,' compared with the embodied and living vigor, which, I trust, it will yet put forth. D.

'REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH.'

O HAPPY creature! on whose brow
The light of youth is shed,
O'er whose glad path life's early flowers
In glowing beauty spread—
Forget not Him whose love hath poured
Around that golden light,
And tinged those opening buds of hope
With hues so softly bright;
But grateful to his altar bring
The garlands of life's glorious spring.

Thou tempted one! just entering
Upon 'enchanted ground,'
Ten thousand snares are spread for thee,
Ten thousand foes surround.
A dark and a deceitful band
Upon thy path they lower—
Trust not thine own unaided strength,
'To save thee from their power.
Cling, cling to Him, whose mighty arm
Alone can shield thy soul from harm.

Thou, whose yet bright and joyous eye
Must soon be dimmed with tears,
To whom the hour of bitterness
Must come in coming years—
Teach early that confiding eye
To pierce the cloudy screen,
To where, above the storms of life,
Eternally serene,
A Father's love is beaming bright,
A Father's smile still sheds its light.

O born to die! the path of flowers
Thou dost exulting tread,
Leads to the dreary sepulchre,
'The silence of the dead.

But if from youth thy spirit's love
Hath to thy God been given,
Death's icy hand will ope for thee
The radiant gates of heaven.
There, blest immortal ! joys divine,
Transcendent, endless, shall be thine.

REVIEW.

ART. IV.—*Sermons on Various Subjects.* By WILLIAM PALEY, D. D. Originally published by Rev. EDMUND PALEY, A. M., in 1825. First American Edition. Boston. Hilliard, Gray, Little, and Wilkins. 1827. 8vo. pp. 438.

THE value of the services, which gifted minds render to the world, is not to be estimated solely by their splendor. While we look with admiration on the mighty efforts of inventive genius, or the prodigies of intellectual strength, by which mankind have been sent forward, as it were, centuries at once on the path of improvement, we are bound to welcome with gratitude and respect, the labors of those who have given wisdom and sound instruction a currency in society, and have made them the household possessions of man. In this latter class, the writings of Dr Paley claim an eminent place. No name on the catalogue of English theologians, probably, enjoys a larger share of judicious popular favor, than his. We speak of him as a popular writer, in the best sense ; for there is a kind of reputation frequently designated by that term, in which he has no share. It depends on the free use of coarseness and flippancy ; on calling into action a blind, false excitement ; on smart witticisms, and turns of thought remarkable for nothing but their strangeness, and on that confident show of superficial reasoning, which affords just light enough to enable men to go wrong, and no more. The popular cast of Paley's writings arises from the simple, perspicuous, and sometimes homely manner, in which he presents to the mind just reasoning, genuine wisdom, and strong good sense. He may be considered as belonging, with respect to his modes of thinking and of exhibiting a subject, to the same general class with our illustrious countryman, Franklin. One, whose memory will long be among our most cherished possessions, has aptly described him as ' the theologian who makes truth intelligible

to the humblest.* This merit he certainly has, at the same time that he is a favorite with the strongest minds ; with those who read to excite their own thoughts to action, no less than with those who read to fill their minds with the thoughts of others.

Of such a man it is to be wished that a better biography might be furnished, than has yet appeared. Meadley's *Memoir*, which is perhaps on the whole the best, is not such as the worth of the subject demands. As a narrative it is well executed ; but it fails to convey a finished impression of the character which it undertakes to exhibit, and is besides quite too much encumbered with unnecessary statements of the contents of Paley's writings. The biography by Chalmers, which is said to have been intended to counteract the views given in Meadley's work, we have had no opportunity to examine ; but it would seem, from the notices taken of it, to have been written too much in the spirit and for the purposes of party. The *Memoir*, prefixed by Lynam to his edition of our author's works, is judicious, but too brief to be satisfactory. In the *Life of Dr Paley* by his son, Edmund Paley, we have been not a little disappointed. From the relation in which the writer stood to the subject of his biographical sketch, and from the advantages which that relation might be supposed to afford him, we had expected more than we have found. He has added little to what was already before the public, with the exception of a few interesting letters from different hands, and some curious details respecting the papers and manuscript books of his father. Perhaps, however, it would be unreasonable to look for more. The style of the work frequently becomes exceedingly heavy and wearisome ; and the biography can lay claim to very little, if any, of that amiable interest, which filial respect might have been expected to spread over the story and the remarks.

The qualities of Dr Paley's social and private character were doubtless of the most bland and interesting kind. The same plainness and easy familiarity, which appear so attractively upon his pages, seem to have pervaded his life. His virtues, like his intellectual greatness, were tranquil and unpretending, mingled together in his character quietly and in just proportions, and not standing awry, like those of many good people, and presenting sharp and troublesome corners to all who come in contact with them. His wisdom was kind and urbane, winning upon the heart while it enriched the mind. His intercourse with oth-

* Mr Buckminster, to whose exertions, among other services to the cause of religion and literature not soon to be forgotten, we owe the American edition of Paley's Works.

ers was full of good affections, and not unfrequently enlivened by that facetiousness, which has sometimes exposed him to the charge of levity, or want of fixed and elevated principle, from those who cannot prevail upon themselves to make any allowance for the humorous carelessness of conversation. He had none of the stiff, unaccommodating, formal character, which so often mars the influence even of piety and good sense ; nothing to forbid that facility of access, by which thoughts and feelings are conveyed, in all their original freshness and reality, to other minds. His benign cast of temper spread itself over even his philosophical speculations. In the fine chapter on the Divine benevolence, for instance, in the *Moral Philosophy*, he observes ; 'There is always a bright spot in the prospect, upon which the eye rests ; a single example perhaps, by which each man finds himself more convinced, than by all others put together. I seem, for my own part, to see the benevolence of the Deity more clearly in the pleasures of very young children, than in anything in the world.' Such an instance would have been selected, probably, only by one, in whom the best feelings of the heart were habitually united with the operations of a sound and clear intellect.

We, however, are chiefly concerned with Paley, as one of the moral and religious instructors of mankind ; as one of those who have discharged well the high vocation of doing much to make the world wiser and better, as an able advocate of Christianity, and of just views of its truths and principles. We do not mean that he is to be classed with those preeminent men of our race, who have been the first to promulgate the great truths that outlive kingdoms and forms of polity and modes of speculation, and become imperishable landmarks of the progress of mind. Nor were his mental habits such as to lead him to those grand and exalted views, which kindle the imagination into a fine glow, while they stir the thoughts powerfully, and which always present truth in a cluster of rich and exciting associations. Moral sublimity was not his province ; nor could he invest the forms of thought in the beautiful drapery that gives to rigid philosophy the attractions of poetry. He was of the Socratic, rather than of the Platonic school ; for it was his delight to bring truth 'home to men's business and bosoms.' He never transports us to regions, where fancy and reason are blended to form a splendid result, but leads us in a plain path where we can always tell how far we have travelled, and whither we are going. If he is not to be ranked with the greatest divines of his church, with men like Usher, Stillingfleet, and Warburton, yet he deserves

the high praise of not having sacrificed real intellectual power to the acquisition of useless and misapplied learning. His mind wrought for itself and after its own fashion, on every subject that came before it. When we say this, we are aware that it has been quite common to charge him with a want of originality. But it should be remembered, that there may be as much originality in the setting forth of a truth or an argument, as in the discovery or invention of it. The man, whose ingenuity gives new value to old materials, can scarcely be deemed inferior to him who produces new materials. It is doubtless true, that Paley was not distinguished for mere erudition; especially in the sense, in which that term is frequently used in England and on the Continent. Whatever learning he possessed was the nutriment, not the lumber of his mind; it was so moulded and wrought upon by his own habits of thinking, that all which was valuable in it became a constituent part of his own peculiar intellectual excellence. It was very justly observed of him, that 'no man ever abused learning less, or was less the dupe of learning.' He was as far as possible from being one of those, who, as Goldsmith remarks, 'write through volumes, while they do not think through a page.' We may easily believe, what we are told, that his mind was incessantly busy and active, even when his appearance would indicate idleness or negligence. Edmund Paley observes, that 'he was most thoroughly industrious in a more desultory way, than most authors. From his first commencing writer to the last stage of his life, he was scarcely for a moment without an object, and a literary object, to rest upon. When walking, fishing, riding, gardening, sitting still in his arm chair, it appears from his papers that he was still constantly occupied. Some of the little books full of notes, seem evidently to have been his pocket companions on his short excursions or his daily walks, and these he used on his return to unburden of their cargo.' *

As an argumentative writer, Paley is certainly distinguished by some of the best characteristics of manner. He reasons with admirable perspicuity and directness. He exhibits nothing like a parade of subtilty or elaborate disquisition, and wastes none of his force in unmeaning ingenuity or misdirected inquiries. No author was ever more thoroughly free from the quackery of reasoning, or from the arts which delight the lovers of mysticism; and few have exemplified so happily the maxim of Quintilian, that one should write not only so as to be understood, but as to render it impossible not to be understood. He never hesi-

* Life, p. 137.

tated to sacrifice refinement, or even to adopt a blunt and inelegant manner, for the sake of being lucid. There are writers on moral and theological subjects, who, if one may judge from their works, would esteem this no very high praise. They seem to consider it the office of language to darken and confound, instead of enlightening and guiding the understanding, and think that to be wiser than others is only to be more unintelligible, forgetting that waters are not necessarily deep because they are muddy. We need not always go back so far as the days of scholastic learning, to find specimens of this unfortunate mode of discussion ; for at all times, theology, more perhaps than any other department of inquiry, has been burdened with what Burke designates as ‘the infectious stuff, which is imported by the smugglers of adulterated metaphysics.’ Simple and plain statements have been deemed very spiritless. It has been thought that a proposition is the more likely to be true for being hard to be understood, and that they are the wisest adepts in the science of divinity, who can most laboriously surround a subject with difficulties, only to make reason and common sense stare at the profound explanation which at last comes forth. It is this taste, which has made the access to truth long and hard to be found, conducting the inquirer through many a winding path and many a forest of words, and throwing a mist around speculations, that they may appear the larger and more imposing. From these, and kindred faults in reasoning, Paley was remarkably free. He thought, and consequently wrote, clearly and distinctly. His mental habits led him to bring everything to bear on the topic before him in the shortest and plainest way. All the arts that are used to prolong and involve a discussion, all the expedients by which a reader may be puzzled without being convinced, were despised by him. He brings forth his thoughts precisely as they lie in his mind ; and whatever we may think of his conclusions or the force of his arguments, we are always sure that we know what he means. He never goes round about a subject, but fixes his grasp at once upon it. This straight forward way of dealing imparts to his writings a tone of warm sincerity, which no flourish of phraseology, no affectation of wisdom can bestow, and which is certainly one of the finest traits in the management of ethical and theological subjects. It would be difficult to select, from the catalogue of English authors, one who is less exposed than Paley to the keen rebuke implied in the title given by Campbell to a chapter in his *Philosophy of Rhetoric* ;—‘What is the cause that nonsense so often escapes being detected both by the writer and by the reader?’

Another excellence of Paley's reasoning is to be found in its freedom from all inappropriate considerations. He disencumbers his subject from unnecessary appendages, breaks it down into distinct portions, and gives each one its true bearing. He is far enough from being one of those, whom Seed has facetiously described by saying that 'they often start so much game in the wide and spacious field of thinking, that they overtake none.' With a quick and shrewd perception of what belongs and what does not belong to the question, Paley fixes a steady, luminous point before the reader, and then presses towards it, without straining after all that comes within his reach as he proceeds. His course of thought is consequently never embarrassed by those irrelevant views, into which many minds, from ill regulated habits of association, are apt to be seduced. The skill with which he rejects whatever appertains not to the subject, enables him to present it to the reader cleared from perplexing entanglements, and to leave a strong and well defined impression on the mind. Hence his reasoning acquires a compactness of manner and unity of purpose, which very few moral writers possess in an equal degree, and by means of which he gives, at the outset, a peculiarly vivid and full conception of the nature of the point to be examined or maintained. Every one familiar with his works will recollect, as instances, the beautiful statement of the argument at the beginning of the *Natural Theology* and the *Horæ Paulinæ*, and the introduction to the remarks on *Property* in the *Moral Philosophy*. There is a mode of disquisition, that has at times been much in favor, and was so especially among the old English writers, which consists in loading a discussion with whatever can, by however remote an affinity, be supposed to have connexion with it; in beginning at a distance, and approaching it gradually through many avenues; in combining with it intimately considerations that are extraneous or merely incidental, and in adding to it a long train of concluding remarks, that might be appended almost as well to one topic as to another. All this sometimes arises from confusion of thought in the mind of the writer, who has never taken so close a survey of the field before him as to enable him to distinguish between the appropriate and the inappropriate; or from an ambition of display, which induces him to encumber his progress with all the knowledge and all the thoughts that can be gathered around it; or from an irresistible propensity for 'the arts by which a big book is made.' From all such unwieldy modes of conducting an inquiry, it is a relief to turn to a writer like Paley, who gives us the spirit of a subject without its trappings.

It is likewise a striking beauty in Dr Paley's discussions, that he never permits himself to overdo in his reasoning. He is diligently careful not to press his proofs and illustrations further than they are fitted to reach ; and while he applies them with great force and propriety within the range which they may justly claim, he wisely abstains from attempting to make them pass for more than they are worth. Instead of committing the common fault of striving to prove too much, he sometimes even forbears from the fair and legitimate use which might be made of his train of thought. Edmund Paley remarks justly, though somewhat too strongly, 'that his usual way of dealing with an argument, was, not to build half so much upon it as it would bear, in order to make sure at least of the groundwork.' The calmness, with which he habitually adjusted his views, secured him from being transported beyond the bounds of accuracy by zeal to establish a point. It is no uncommon mistake to be so in love with a favorite argument or speculation, as to bring discredit or suspicion upon it by a misapplication of its force to purposes which it cannot properly be made to serve. But the discriminating caution, which constituted so important a feature in the character of Paley's mind, would not suffer him to be easily deceived by an overweening estimate of the value of any consideration, however brilliant or beautiful. As an instance of this, we may refer to the judgment he delivers, in the *Natural Theology*, on the relative use and importance of astronomy in furnishing proofs of the agency of an intelligent Creator. His opinion on this point coincides remarkably with that of Malebranche, who had long before observed, that 'the least fly discovers more the power and wisdom of God to those that consider it with attention, and without being prejudiced by its smallness, than all which the astronomers know of the heavens.' The natural effect of such fairness and moderation in the use of evidence on behalf of a proposition, is to inspire the reader with a feeling of security, a confidence that he will not be misled by the argumentative expedients of a partisan. After having formed an acquaintance with Paley, we take up his works with the persuasion, that what he has to say, comes from a mind which has examined accurately the proportions of the subject, and has not grown so warm over any speculation as to magnify everything connected with it into extravagant and unjustifiable dimensions ; and the consequence is, that he often leaves us willing to grant more, instead of less than he demands.

Paley's discussions and reasoning are, moreover, characterised by a racy vigor, which gives them at times an unusual de-

gree of attraction. They wear no appearance of preparation to produce an effect, so that the energy, with which they are not unfrequently stamped, takes us as if by surprise, and at once fixes a distinct and strong impression of a truth or principle. His brief and bold way of stating a thought, enables it to seize the attention with a quick and powerful grasp. This strength seems always to rise spontaneously from his forcible mode of treating a subject, and not to be the result of painstaking effort. It resembles the vigor belonging to the healthful condition of a good physical constitution, rather than the temporary impulse obtained by stimulants and unnatural excitements. A train of remark and illustration sometimes expands and glows under his hands, till, by the bare power of the thought, it rises to eloquence the more noble and affecting for being unadorned. The admirable observations, for example, on the relation of sleep to night, in the seventeenth chapter of the *Natural Theology*, may be ranked among the most energetic passages in our language, and we should be disposed to think but ill of the state of his mind or heart, who could read them without emotion. We may observe in general of Paley's style, that it takes its distinctive character, as every writer's style should, from his peculiar cast of mind, and reflects a clear image of the state and process of his thoughts.

There is one of Paley's works, which, notwithstanding its many excellences, has drawn upon his name some obloquy, and not a little deserved censure. We allude to his *Moral Philosophy*, a book, the merits of which are certainly great, and the faults perhaps not inconsiderable, though we cannot but think these have been sometimes quite too much magnified. It presents the science of ethics in a more popular and pleasing form, than had been given to it before. The philosophy of morals and politics, which had generally been treated in a manner so technical, obscure, or formal as to lose much of its interest, is here expounded with most captivating perspicuity, exhibited in its practical relations to common duties and daily affairs, and rendered attractive by apt and familiar illustrations. In the details of ethical instruction, it is doubtless one of the best works we have. We therefore regret the more that its usefulness should be in any degree diminished by the incautious manner in which some of the principles are laid down, and by unguarded assertions, which, however harmless to readers accustomed to investigate and think for themselves, are liable to much abuse, if adopted as current maxims by the heedless and unskilful. We have not space to remark at large, upon the unphilosophical and indefensible doctrine, that expediency is the foun-

dation and the measure of right, which occupies so prominent a place in this work. This doctrine had been advanced by Hume, and by Brown, author of the *Essays on the Characteristics*; but in Paley's theory of morals, connected as it is with a reference to the will of God as a rule, it appears perhaps in its least objectionable shape. The ground which he took with regard to the principle of expediency, was disputed by Gisborne with considerable ability; but one of the best essays we remember to have seen on this theory of morals, is an *Examination of Modern Ethics*, which first appeared in the form of a letter in London, and parts of which were reprinted in this country, in the *Literary Miscellany* published at Cambridge more than twenty years ago. Paley's opinion on Subscription to Articles of Religion has likewise met severe reprobation. His manner of treating this subject is doubtless one of the many evidences of the mischievous influence of an ecclesiastical establishment, in beguiling the judgment into satisfaction with such constructions and interpretations, as are rejected at once by minds unaccustomed to the associations created by a national church. We see no reason however to doubt that he was perfectly honest in his views on this point; and they were probably adopted partly from a sincere and liberal wish to widen the ground of conformity as much as possible, in consistency with the nature of an established religion. In his letter to Dr Percival this matter is treated perhaps more satisfactorily, than in the chapter devoted to it in the *Moral Philosophy*. We certainly have no inclination to defend Dr Paley's view of subscription; yet it should not be forgotten, that similar modes of considering the articles of his church had received the sanction of wise and good men. Chillingworth subscribed them as articles of peace, not of belief; and this he did, not before his scruples had led him to examine the matter, as it would seem, with conscientious integrity.*

The *Natural Theology* and the *View of the Evidences of Christianity*, are allowed, by general concession, we presume, to rank among the best works of their kind. There are none, indeed, to which we should so readily assign the very highest place. The former has not, we think, been surpassed in powerful exhibitions of the important and beautiful argument from ap-

* Wakefield's brief remarks on Paley's *Moral Philosophy*, as a whole, are, we think, discriminating and just. 'Notwithstanding some weak and erroneous principles,' he observes, 'it may be recommended as an excellent summary of useful, practicable, edifying morality, delivered in a style perspicuous and most explicit, vigorous without stiffness, and copious without redundancy. This treatise is particularly admirable for an undissembled statement of difficulties and objections.' *Memoirs*, vol. 1. p. 129.

pearances of design—an argument for the being of God not only best of all adapted to popular use, but more satisfactory, we believe, even to inquisitive and reflecting minds, than any other—in acute, watchful, and religious observation of the wonders of nature, in the fairness with which objections are met, and in the skill with which the just force of separate instances is made to bear on the general proposition. The latter contains a better and more convincing array of the christian evidences, than is to be found perhaps anywhere else within the same compass, and is distinguished by the spirit of fairness and sobriety, which prevails throughout the whole. We find in it none of that supercilious dogmatism and poor sarcasm, with which works in defence of Christianity, as if in imitation of the infidel tone and spirit, have sometimes been disgraced. It is in every part stamped with the impartial and dispassionate character, which springs from a just feeling of the dignity of a good cause, and from a heartfelt love of truth. No argument is overstrained, and there is none of the insolent boasting of a victorious champion.

The *Horæ Paulinæ* seems not to have received, so generally as it ought, the high estimation it deserves. It is said to have been the least successful of Paley's works, at the time of its publication; and it has perhaps been less read since, than any other of his productions. We can scarcely account for this comparative neglect, unless it be that the detail of instances, by which the point of the reasoning is sustained, is not adapted to excite an interest in readers impatient of attention, or that, as the proofs are so often repeated, the mind assents to the general truth to be evinced, before the author has discharged his subject. This treatise is certainly a most skilful statement and happy developement of the argument from undesigned coincidences, and is perhaps more strictly original than the other writings of Paley. If we were required to select the contribution to a single portion of the christian evidences, which deserves to be most highly prized, we know not to what work we should turn so promptly as to the *Horæ Paulinæ*.

Among the minor writings of our author, the *Reasons for Contentment* should be mentioned with peculiar praise. We are told by his son, that he himself made this remark upon it; 'The best thing I ever wrote.' The object of this pamphlet was to contribute something towards checking the feverish spirit of disorganization, which the excitement produced by the French revolution was then fast sending abroad in the land. It is a fine specimen of Paley's happiest peculiarities of thought and manner. His *Speech on the Abolition of the Slave*

Trade, deserves notice, not only on account of its merits, but as an evidence that he was among the first who took a decided stand against that detestable traffic. He is said to have suggested plans for the civilisation of some portions of Africa, and to have entertained views similar to those on which the Colonization Society is founded.

The theological views of such a man as Paley, have of course been regarded with no ordinary interest. To the friends of enlightened and liberal principles belongs the high satisfaction of ranking him among the illustrious names which adorn their cause. Meadley intimates that the company in which he most delighted, had its influence in subjecting him to the charge of heterodoxy, and that one whose patron was Bishop Law, and whose friend, Dr Jebb, could scarcely escape the imputation of heresy. But Dr Paley's own predominant cast of thought, without any extraneous influence, sufficiently accounts for the complexion of his religious views. That a familiar acquaintance with the acute and powerful mind of Bishop Law, should have confirmed every liberal tendency in his admirer, may easily be believed; but these tendencies themselves were wrought into the very texture of his mental and moral constitution. His reverence for the truths of revelation was honest and strong. He took great delight in the study of the christian scriptures, and applied himself to it with uncommon singleness of heart, and without losing sight, for a moment, of the times and circumstances in which the sacred writings were composed. He did not consider the interpretation of scripture a mere business of the grammar and the lexicon, as it has sometimes, absurdly enough, been represented.* Few men have brought to the task so much of the sagacious perception of the relation of parts to the whole, and the consequent modifications of meaning; so much of the clear apprehension of the precise state of mind in the writer and in those to whom he wrote, and of the wants and condition of their age; so much of the moral taste and tact, which belong essentially to the character of a good interpreter of the sacred books. The sermon entitled, *Caution recommended in the Use and Application of Scripture Language*, may be adduced as a specimen of his correct and judicious manner of viewing the phraseology of the New Testament, though it contains expressions that are quite too abrupt and unqualified. It has been said, we know, that a change took place in his sentiments with respect to the topics of this sermon, and that at a later period the author him-

* See Dr Chalmer's extraordinary work on the Evidences.

self disapproved of it. This however is a random assertion, which his son has shown to be unsupported by any satisfactory evidence.* We are not at all solicitous, that Paley should be called a Unitarian, though the name has sometimes been bestowed upon him in the form of reproach and accusation. We suppose no one, who is well acquainted with his modes of reasoning, and the results at which he arrived, will doubt that he must share the obloquy of being denied the christian name, if judged by the present fashionable standard of the Exclusive System. The apprehension, which has been sometimes evinced, that he meant more heresy than he expressed, and the manner in which his writings have been treated by sectarian bigotry, are sufficient indications that his faith is not deemed to have been of the suitable dimensions, by those who claim for themselves a monopoly of religious truth.

The name, however, under which Paley is to be classed, is not of the slightest importance. It is enough, that he was one of those benefactors of mankind, whose labors are rich and lasting contributions to the great cause of rational theology; who have done much to open the minds of men to just and adequate conceptions of the strong proofs and holy purposes of the christian revelation; who have employed their high powers in the good work of removing rubbish, in order to arrive at the simple substance of the gospel; and who, rather than assume the attitude and the armour of mere partisans, have set in motion the springs of true and heavenly principles, which, in their operation, take up and crush in their grasp, the works of error, superstition, and corruption. Though he cared not to appear as a polemic, yet few better correctives than his writings are to be found for those unhappy influences, that have so much crippled the direct and powerful energy, with which Christianity should act on the spiritual improvement of man, and have held it back on its course of glory. He was never one of those who take the transient gleams, reflected from the particular state of their own opinions and feelings, for the everlasting light of truth, and identify religion with certain modes of belief and operation, as if the interests of Christianity were lodged there, and there only. 'That he was not obliged to think himself of any party seems to have been the very estimation he most coveted,' says Edmund Paley. However indefensible this may be deemed, as a general principle, yet we cannot but rejoice, instead of lamenting, that some of the greatest minds, some of the wisest instructors of our race, have shunned the service of party, and have chosen rather to bring

* Life by Edmund Paley, p. 116.

their learning, talents, and piety to the illustration of scripture, and to the exhibition of the grand, general principles and truths of religion in all their glorious aspects. They have been disposed to think most highly of the value of that large portion of truth, which is found in all the varieties of christian faith; and have not forgotten that, with respect to other points, what are called opinions, are frequently not so much opinions, strictly speaking, as they are occasions of exciting trains of emotions and feelings, and of cherishing associations, that may be of a much better cast than the creed from which they spring. They have considered attachment to peculiar speculative views as a feeling that grows up and becomes strong from various causes, independent of the great principles in which vital goodness finds its best support; and have learned, from observation and from history, that certain doctrines and certain minds come together by a sort of natural attraction, the springs of which are out of sight perhaps, but do not necessarily affect the essential constituents of christian character. The kindness, with which they have regarded what is good in all, has led opposite partisans to appropriate the credit of their names each to his peculiar system. De Burigny, the biographer of Grotius, tells us that this great man was claimed by various diverse sects. He quotes Father Briet's testimony on the subject, which is sufficiently curious and amusing;—'This year died Hugo Grotius, the honor and glory of men of learning; his intention was to die a Catholic, but he wanted time; for, as he assured me, he believed as we do.' The ludicrous mistake into which this good Papist fell, from his eagerness to add the weight of an eminent name to his cause, is but an instance of a very common propensity.

It is no matter to what denomination in the dictionary of religions a writer may belong, while he belongs to that denomination of the wise and the pious, who have in the main brought good sense, sound reason, and christian theology into inseparable union. The number of those, who have done this, is indeed much smaller than the friend of man and of religion could wish. The waste of intellect, occasioned by the zealous industry that was for so many years expended upon the most ridiculous questions by the scholastic metaphysicians, has been justly deplored. We have cause to lament a similar waste of mental strength in the department of christian divinity. The efforts of many powerful minds have been almost entirely lost to the cause of real religious improvement by being misdirected; by being spent upon topics that fall into insignificance in proportion as mankind become enlightened. Treatises of theology have

been filled with the attempts of laborious ingenuity to solve the enigmas, and reconcile the contradictions, which time has gathered around Christianity. It would seem as if success in such efforts had been measured by the adroitness, with which specious, and apparently profound arguments could be adduced for propositions that were acknowledged to do violence to the understanding and the feelings of man. Modes of reasoning, and of arriving at conclusions, have been adopted without hesitation, which the same writers would probably have rejected at once, if applied to other subjects. Hence we may account for, if not excuse the disgust so often felt by distinguished laymen with respect to religious discussions. They have found, in too many of them, a strange and perverse cast of thought, a prevalence of exaggerated statements, and an absence of those principles of sound sense and legitimate reasoning to which they have been accustomed on other topics; and they have thus come to regard the sublime science of divinity as a technical business, a province by itself, to be left to the management of those to whom it is assigned as a professional charge. The injury inflicted upon the interests of religion by this unhappy method of exhibiting it, has, we fear, been deep and extensive. We would render ample honor to the mental acuteness and strength of those, who have thus misapplied their powers. But we ask whether such writings have not given abundant ground for the remark, that 'a theological system is too often a temple consecrated to implicit faith; and he who enters in to worship there, instead of leaving his shoes, after the Eastern manner, must leave his understanding at the door; and it will be well if he finds it when he comes out again.'

The writers with whom Paley must be classed, view this whole subject in a totally different manner. They regard the christian religion as a system in perfect harmony with all that we know of the intellectual and moral constitution of man. They love to consider the gospel mainly as the instrument which God has chosen to purify, elevate, and bless the human race; as the spiritual tuition by which we are to be trained to the happiness that is the natural fruit of goodness; as designed to exert a direct and powerful agency in promoting the highest improvement of which we are susceptible; as exercising a solemn jurisdiction over thoughts, purposes, and motives, by bringing a message from Heaven to our hearts and souls, and above all, as pointing to the retributions of futurity, and as enforcing its instructions by the awful sanctions that take hold on eternity. It seems to them to speak in tones of encouragement and grace,

to wear the aspect of man's best friend, and to have terror only for man's worst enemy, sin ; to be, not a series of impulses, but a steady and regular influence, which shines like sunlight into our dwellings, and guides us in our daily duties and employments. They are willing to believe that the great purpose of our Saviour's mission, was a sublime moral purpose, and that it was perfectly adapted to the nature of man, as a subject of God's government and a child of immortality. They can see no reason why we should be regarded as totally different beings in our religious relations, from what we are in any other relations, so that the same laws of thinking and reasoning cannot be applied to us in both. Christianity seems to them most worthy of all veneration, when it is considered as having met and satisfied the great want of man, which was never met and satisfied before ; as possessing an affinity with all that is excellent and imperishable in the human constitution ; and they rejoice to know that there is not a holy and elevated thought, not a pure and heavenward desire, not a far reaching and sublime aspiration within us, that is not drawn, by a natural tendency, towards the religion of Jesus Christ, as towards its source of warmth and light. The opinions, which would in course be connected with such views, were the opinions of Paley. He loved best the undisputed truths of religion, and thought Christianity was never so justly appreciated, as when it was made the practical philosophy of life.

The sermons of Dr Paley we have always regarded as decidedly among the best in our language. In saying this, we do not mean to imply that they are distinguished by what are usually considered great and splendid qualities, by masterly strokes of eloquence, or by an overflowing richness of discussion. If one should expect to find in them the gorgeous beauties of style, the ample array of all the thoughts a subject can suggest, and the pungent appeals, which marked the discourses of some of the old school of English preachers in the days of Taylor, Barrow, Bates, and Baxter, he would certainly be disappointed. Nor do they possess that combination, so rare as well as beautiful, of fine thought with devout fervor, which entitles the volume of our own Buckminster to so exalted a place among the labors of the pulpit. Excellences of these kinds were not such as would naturally grow out of Paley's peculiar character of mind. His talent lay, not in affecting description or impassioned address, but in a clear and forcible display of views, the power of which is in their truth and justness. He would seem to have adopted the sentiment, that was once well expressed in the introduction to a discourse ;—' It is enough for me that I speak to wise men

whose reason shall be my rhetoric, to Christians whose conscience shall be my eloquence.' We find accordingly, as we might expect, that Paley's sermons are not among the compositions, which take strong hold on the passions, or charm the imagination, or kindle a confused excitement in the mind. We do not mean that they are cold or feeble. Far from it. If there be power in a luminous and happy exposition of a subject, in a plain and direct application of truth to the actual condition and business of men, so that it is made to touch them on every side, and to be interwoven with all the conceptions they can form of life and conduct; if there be power in pressing home upon the understanding and the conscience, the clear and well defined obligations of solemn religious principles, then is there power, and not a little of it, in the discourses of which we speak. They are remarkable for a perspicuous and explicit manner beyond those of any other writer, perhaps, except Robert Robinson.

Few preachers have known better than Paley, how to open a direct avenue between their thoughts and the thoughts of their hearers; few have understood more accurately the art of throwing their minds into the minds of others. His sermons are never encumbered with a circuitous introduction, nor do they set out with tracing the remote relations of a subject, as if he feared he should not find enough to say. The point to be discussed or enforced is brought before us at once, with admirable distinctness; explanations are stated briefly, but satisfactorily; difficulties, having been allowed all their force, are cleared up; and just those views which are pertinent, and no others, are advanced, with an honest, hearty simplicity of manner, and occasionally with a homeliness of phraseology, in which, we think, the unvitiated taste will find a peculiar charm. It was one of Paley's merits as a preacher, and it is not so common a merit as could be wished, that he knew when to be done. His sermons are singularly distinguished by brevity, and unity of purpose. Instead of presenting to us large prospects, where the eye is lost and the mind bewildered in the wide extent, and where, because so many things are seen, nothing is seen clearly, he fixes upon a single object, and holds our attention to it long enough to dismiss us with one strong, distinct, and finished conception. In this respect, his practice was in conformity to his own advice to a friend;—'Let one impression be but made, and send it home with your congregation, and you do more for them than by giving them twenty comments.'

It is probably from rigid adherence to this principle, that the close of his sermons sometimes appears dry and abrupt. On the score of general usefulness, we might regret that he has not

furnished his discourses with stirring applications to the feelings, did we not remember that there is a very valuable class of minds in the community, to whom religious truth never presents itself so efficaciously, as when it comes in the quiet strength of good sense, and with the attractive grace of sober and just statements. We are far from intending to charge Paley with the fault of languid disquisition, for nothing could be more unjust. Indeed, we think earnestness is one of the strong and deep traits of his sermons; that earnestness, which springs from sincere conviction, and bespeaks a mind full and a heart warm with the subject; not that appearance of it, which pours itself out in declamation, or storms the ear with mere words. Paley never attempted to manage the machinery of rhetoric, nor to make pulpit orations. And, though his style of preaching has its faults, we apprehend it to be far better, than the glaring magnificence and tumid extravagance of Dr Chalmers, the overstrained attempts at the pathetic and the startling in the French school of preachers, or the strain of coarse, exaggerated representation, and the martial rodomontade, for we know not what else to call it, which seem to be getting into fashion in some quarters among ourselves. We say it is better, not merely because it is more to our taste, but because we believe it to be more useful, edifying, and effective. The mistaken and overdone efforts to be impressive, to which we have alluded, are apt to leave on well adjusted minds a strong feeling of a want of reality, fatal, in a great degree, even to the power that truly belongs to them; a feeling, which, we may say without fear of contradiction, no one ever carried away from the perusal of Paley's sermons. In them everything is terse, significant, and in fair proportions; there is no straining for effect; we are under no necessity of being on our guard against imposition. What is said is sure to strike a chord in unison with the soundest judgment and most worthy feelings; and while no thought or truth is robbed of its just and real strength, the attempt is never made, by the help of inflation, to give it an artificial and perishable strength. Between the gaudy and overstrained style of preaching, which has always had its periods of being in great favor, of being welcomed as the oration of Herod was of old, and the plain, direct, earnest sermons of Paley, there is a difference not unlike that between lawless romance and sober history, between the fantastic forms assumed by a rolling mass of clouds, and the clear, calm, and beautiful sunshine.*

* Paley's discourses exhibit a very appropriate illustration of the following

Dr Paley is said to have taken great pleasure in the composition of sermons, and to have continued it almost to the last hours of his life. It is a curious fact, that his style of preaching seems to have undergone a remarkable change. No one, who is familiar with his published writings, would suppose that his sermons could ever have been verbose and sentimental, or that he could have caught, in any degree, the spirit of Hervey or Sterne. Yet we are told by his son, that some of his early productions for the pulpit, while he was at Greenwich, partook largely of this character; and one or two extracts, which he gives from manuscripts, are certainly such as we should have ascribed to almost any author more readily than to Paley. It is difficult to account for this temporary indulgence of a taste for the florid manner, so totally unlike his whole cast of thinking and writing afterwards. It was probably one of those youthful faults, from which the greatest minds are not exempt, but which a mind like his would naturally very soon discard. We are struck with a still more remarkable incongruity, when we are informed that his first known composition was a poem in the manner of Ossian.

That volume of Paley's sermons, which has been before the public so long and with so much approbation, was first printed, in compliance with a direction in his will, for gratuitous distribution among his parishioners. It was, to a considerable extent, prepared and arranged by himself, in the latter part of his life, when disease and pain disabled him for public services. Few volumes of this kind have found so much well deserved favor with reflecting and judicious readers. Of a work so familiarly known, it is not necessary for us to go into a detail of commendation. It is full of the author's peculiar traits. The sermon on the Dangers incidental to the Clerical Character, is worthy of all praise for the admirable good sense, the sagacious, penetrating spirit of observation, which are condensed into it, and should be thoroughly studied by every clergyman. As to the sermons of a doctrinal cast in this volume, he who does not find them conformable to his own faith, must at least accord to them the praise of fair and perspicuous reasoning, of christian moderation, of candor in meeting and answering objections, and

pithy remarks by Cecil in his admirable *Remains*;—'One of the most important considerations, in making a sermon, is to disembarass it as much as possible.—The sermons of the last century were like their large, unwieldly chairs. Men have now a far more true idea of a chair. They consider it as a piece of furniture to sit upon, and they cut away from it everything that embarrasses and encumbers it. It requires as much reflection and wisdom to know what is not to be put into a sermon, as what is.'—p. 88.

of entire freedom from the bad temper of the dogmatist. Those which are wholly of a practical character, breathe a fine spirit of vital seriousness, of evangelical plainness and sobriety. They have the same direct, forthright character, the same unadorned strength, which are wrought into the other writings of the author ; and he who can read them without edification, has, we think, great reason to suspect himself of a diseased state of mind and of moral feeling.

The additional volume of sermons, with which we are now favored, and the title of which stands at the head of this article, was published about three years ago by Edmund Paley, who doubtless enjoyed the best opportunities of examining his father's manuscripts for the purpose of selection. When it was announced that a new series of discourses had been thus prepared and given to the public, we feared that the enterprise might better have been forborne. The friends of great men and popular writers not unfrequently commit the mistake of making too free use of their papers after their death, and eagerly send forth to the world what it would have been more judicious to have withheld ; 'as if they thought,' says one, 'a heap of stones or rubbish a better monument, than a little tomb of marble.' Our apprehensions were, that such might be the case with respect to this publication, especially as it was known that the other volume had been, in some measure, collected and prepared by Paley himself, and therefore might be supposed to contain those sermons, which he judged most worthy of being committed to the press. An examination of the present volume has, however, entirely relieved us from this fear ; for, at least, it does no dishonor to the name of Paley, and is a truly valuable addition to the works of a favorite author, for which the public will have reason to be grateful. As a whole, it will not probably be deemed equal in merit to its predecessor ; but it bears throughout marks of the strong hand of Paley, and no one can fail to recognise here, the same acute mind, the same tone of hearty sincerity and christian seriousness, the same powerful sagacity of observation, the same perspicuity of statement, illustration, and defence, by which he had before been instructed and delighted. Some of the last sermons in the collection are the protographs of several chapters, which appear in the *Natural Theology*, the *Moral Philosophy*, and the *Evidences of Christianity*. The remarks are here, however, expanded, in some respects, into more detail, than in the form which they took as parts of those works, and in the sermon on Suicide, we find the doctrine of expediency, and of regard to general consequences, stated almost in

the same words as in the *Moral Philosophy*. With the republication of these, however, we find no fault; since in their present form they not only contain new matter, but afford us an agreeable insight into the manner in which Paley turned his sermons to account in the composition of his larger works.

Our limits will not permit us, nor is it necessary, to treat at length of the merits of particular sermons in this excellent collection. They who have read Meadley's *Life of Paley*, will remember that the sermon on *Honesty*, is there spoken of, in terms of the highest commendation, as the production of a master's hand, and as having been listened to with great and uncommon interest. It is published in the book before us, and we turned to it with highly raised expectations. But we confess they were disappointed. It is a very judicious and useful discourse; but it is not, by any means, to be ranked among Paley's best efforts of this kind. The sermons on the *Analogy between our Natural and Religious Progress*, on the *Advantages of Old Age*, and on *Different Degrees of Future Rewards and Punishments*, seem to us to claim the highest place in this volume, and to be in the author's best mode of thinking and writing. In the following extract from the last of these, a principle is set forth, which ought to be much more regarded than it is, when we speak of the retributions of a future life.

'Now the actual conduct of different persons being different, and the same conduct differing in merit and demerit, according to the daily opportunity and temptation which the agent experienced, all which circumstances are subject to a multiplied variety, it must follow, that guilt and virtue in different individuals differ in every possible degree; that whatever reason there is to expect from the Divine Being that he will reward virtue and punish vice at all, we have the same reason to expect, as far as the light of nature goes, that he will adapt his rewards and punishments in exact proportion to the virtue or guilt of those who stand at his judgment seat. Very true, it is not thus in human judicature. The same punishment is inflicted upon crimes of very different color and malignancy; and crimes of the same denomination have very different guilt in different persons and different circumstances. But this is a defect in human laws, and proceeds from a defect of power. We have no knowledge of each other's motives and circumstances, to be able to ascertain with precision our mutual merit or guilt; or, if we could, there exists not within the compass of human treatment that precise gradation of punishment which is necessary to a perfect retribution of so much pain for so much guilt;—but no such defect, either of knowledge or power, can be imputed to the Deity. He knows the secrets of our hearts, the true motive and the exact value of every virtue, all the circumstances of aggravation and mitigation which attend every crime, and he can form and mould his creatures, so as to make them susceptible of every degree of happiness, and of every degree of misery.' pp. 305–306.

The sermon on *The Stirring of Conscience*, contains some excellent practical considerations on the corruptions, to which

‘the court of chancery within the breast,’ as it has been well called, is exposed.

‘*Any course of sin whatever* weakens the power of conscience, not only as to that sin, but as to all. Either the person reflects that it is to no purpose to guard against other sins, whilst he knowingly, constantly, and wilfully goes on in this; or else the principle itself of conscience, by being so often overpowered and beaten back in this instance, has lost its spring and energy in all instances. Almost all, even the greatest sinners, have begun with some particular vice. The first encroachment upon innocence and upon conscience, was made by some single species of offence to which they were tempted; but the rottenness spread. A general and complete depravity of character may grow, and often does grow, out of one species of transgression; because conscience, which has been put to silence, not by one or two oppositions, but by a course of opposition to its remonstrances, ceases to execute its office within that man’s breast; so that a conscience, which was once alive, may be reduced to a state of death and insensibility.’ p. 12.

The thirteenth discourse under the title, Religion not a mere Feeling, but an Active Principle, is worthy of the subject. We give a single quotation from it.

‘The passage from thought to action, from religious sentiments to religious conduct, seems a difficult attainment. I said before, the very beginnings are blessings. Holy thoughts, though occasional, though sudden, though brought on, it may be, by calamity and affliction, though roused in us we do not know how, are still the beginnings of grace. Let no man therefore, despise serious thoughts; let no man scorn or ridicule them in others; least of all the man who has none himself; for there is still a wide difference between him who thinks, though *but* occasionally, of his duty and of his salvation, and him who never permits himself to entertain such thoughts at all. One, it is true, may be far from having completed his work; the other has not begun his. Those very meditations which he despises in other men, because he sees that they have not the influence which they ought to have upon their lives and conversation, are, nevertheless, what he himself must *begin* with, what he himself must come to, if ever he enter truly upon a christian course. It is from good thoughts and good resolutions that the christian character must set out; it is with these it must begin; it is by these it must be formed. We cannot, however, always be thinking about religion. That is true; but the thing wanted of us, the thing necessary for us, the thing required in the text, is, not that religion be constantly in our thoughts, but that it have a constant influence upon our behaviour; and that is a very intelligible distinction, and takes place in common life.’ pp. 74-75.

The following passage from the sermon on Repentance is but one among many instances of Paley’s familiar style and apt illustrations.

‘Almost every man can be sorry for his sins; every man can deplore and forsake them. Most men, indeed, make some shortlived efforts to become virtuous; but perseverance is what they want, and fail in. Yet in one sense there is one essential change made in every sinner who repents; which change consists in this, that whereas before he was growing worse, he is now growing better. His improvement may be slow; but

be it ever so slow, there is still this difference between growing better and growing worse. It resembles to my apprehension, the case of a patient in a fever. We say that his distemper has had a turn; yet take him an hour or a day past the turn, or so much before, and you will observe little alteration; for the alteration is, that whereas he was before growing worse, and weaker, by almost insensible degrees, so now he is growing better and stronger, though by degrees equally slow. And this the physician accounts a great alteration; and so it is, although it be long before he be well, and though he be in perpetual danger of a relapse, during the progress of his recovery. And the physician pronounces expressly, that there has been a turn in the disorder, that the crisis is past, not because his patient is now well, who before was ill, but because he finds him now gradually growing stronger and well, who before was gradually becoming ill.' p. 194.

In the latter of the two sermons on Good Friday, is a brief, clear, and judicious view of the Doctrine of Reconciliation, though it contains nothing new on the subject.

The Charges are a valuable part of the volume. They belong to occasions and topics, on which Paley's peculiarities of mind appear to much advantage. Some of them are adapted exclusively to the forms and duties of the English Church, and have not much interest for us. But they are all full of the practical wisdom which was an essential part of the author's intellectual character. In the Charge on Afternoon Lectures may be found a discriminating judgment on the merits of Doddridge's *Expositor*; and in that on Sunday Schools we were pleased to meet the following notice.

'The late General Washington, who appears to have bent his mind to the subject of public education with peculiar attention, made provision in his will, both for the education of the poor children of his neighborhood, and the neighborhood of his estates, and also for the education of the young slaves until the period of their legal manumission should arrive.'—p. 438.

Amidst the clamor of attack and defence that resounds on every side, it is refreshing to turn to a volume, in which religion appears in its plain and sober character; in its peacefulness and purity; in alliance with our best feelings and most elevated thoughts, calm, dignified, and rational, serious without gloom, earnest without extravagance, and drawing its most solemn lessons and most powerful motives from the momentous connexion between well doing here and well being hereafter.

We should be glad to see some of the sermons in this volume printed in the form of tracts for popular use. We believe there are few which would do more good.

ART. V.—*The Life of Napoleon Buonaparte, Emperor of the French. With a Preliminary View of the French Revolution.* By THE AUTHOR OF 'WAVERLEY,' &c. Philadelphia, Carey, Lea & Carey, 1827. 3 vols. 8vo. pp. 516, 400, 438.

IN a former number of our work,* we reviewed the life and character of Napoleon Bonaparte. We resume the subject, not for the purpose of speaking more largely of the individual, but that we may consider more distinctly the *principle of action* which governed him, and of which he was a remarkable manifestation.

The passion for power was Bonaparte's ruling principle. Power was his idol. He worshipped no other. To gain supremacy and unlimited sway, to subject men to his will, was his chief, settled, unrelenting purpose. This passion drew and converted into itself the whole energy of his nature. The love of power, that common principle, explains, in a great degree, his character and life. His crimes did not spring from any passion or impulse peculiar to himself. With all his contempt of the human race, he still belonged to it. It is true both of the brightest virtues and the blackest vices, though they seem to set apart their possessors from the rest of mankind, that the seeds of them are sown in every human breast. The man, who attracts and awes us by his intellectual and moral grandeur, is only an example and anticipation of the improvements, for which every mind was endowed with reason and conscience; and the worst man has become such by the perversion and excess of desires and appetites which he shares with his whole race. Napoleon had no element of character which others do not possess. It was his misery and guilt that he was usurped and absorbed by one passion; that his whole mind shot up into one growth; that his singular strength of thought and will, which, if consecrated to virtue, would have enrolled him among the benefactors of mankind, was enslaved by one lust. He is not to be gazed on as a prodigy. He was a manifestation of our own nature. He teaches on a large scale what thousands teach on a narrow one. He shows us the greatness of the ruin, which is wrought when the order of the mind is subverted, conscience dethroned, and a strong passion left without restraint to turn every inward and outward resource to the accomplishment of a selfish purpose.

The influence of the *love of power* on human affairs is so constant, unbounded, and tremendous, that we think this princi-

* Vol. IV. No. V. p. 382.

ple of our nature worthy of distinct consideration, and shall devote to it a few pages, as a fit sequel to our notice of Bonaparte.

The passion for power is one of the most universal, nor is it to be regarded as a crime in all its forms. Sweeping censures on a natural sentiment cast blame on the Creator. This principle shows itself in the very dawn of our existence. The child never exults and rejoices more, than when it becomes conscious of power by overcoming difficulties, or compassing new ends. All our desires and appetites lend aid and energy to this passion, for all find increase of gratification, in proportion to our increase of power. We ought to add, that this principle is fed from nobler sources. Power is a chief element of all the commanding qualities of our nature. It enters into all the higher virtues; such as magnanimity, fortitude, constancy. It enters into intellectual eminence. It is power of thought and utterance which immortalizes the products of genius. Is it strange that an attribute, through which all our passions reach their objects, and which characterises whatever is great or admirable in man, should awaken intense desire, and be sought as one of the chief goods of life?

The love of power, we have said, is not in all its forms a crime. There are indeed various kinds of power, which it is our duty to covet, accumulate, and hold fast. First, there is *inward* power, the most precious of all possessions; power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace or scorn; the power of calm reliance in seasons of darkness and storms. Again, there is a power over *outward* things; the power by which the mind triumphs over matter, presses into its service the subtlest and strongest elements, makes the winds, fire, and steam its ministers, rears the city, opens a path through the ocean, and makes the wilderness blossom as the rose. These forms of power, especially the first, are glorious distinctions of our race, nor can we prize them too highly.

There is another power, which is our principal concern in the present discussion. We mean power over our fellow creatures. It is this which ambition chiefly covets, and which has instigated to more crime, and spread more misery than any other cause. We are not however to condemn even this universally. There is a truly noble sway of man over man; one, which it is our honor to seek and exert; which is earned by well doing; which is a chief recompense of virtue. We refer to the quick-

ening influence of a good and great mind over other minds, by which it brings them into sympathy with itself. Far from condemning this, we are anxious to hold it forth as the purest glory which virtuous ambition can propose. The power of awakening, enlightening, elevating our fellow creatures, may, with peculiar fitness, be called divine ; for there is no agency of God so beneficent and sublime, as that which he exerts on rational natures, and by which he assimilates them to himself. This quickening power over other minds is the surest test of greatness. We admire indeed the energy, which subdues the material creation, or develops the physical resources of a state. But it is a nobler might which calls forth the intellectual and moral resources of a people, which communicates new impulses to society, throws into circulation new and stirring thoughts, gives the mind a new consciousness of its faculties, and rouses and fortifies the will to an unconquerable purpose of well doing. This spiritual power is worth all other. To improve man's outward condition is a secondary agency, and is chiefly important as it gives the means of inward growth. The most glorious minister of God on earth, is he who speaks with a life giving energy to other minds, breathing into them the love of truth and virtue, strengthening them to suffer in a good cause, and lifting them above the senses and the world.

We know not a more exhilarating thought, than that this power is given to men ; that we can not only change the face of the outward world, and by virtuous discipline improve ourselves, but that we may become springs of life and light to our fellow beings. We are thus admitted to a fellowship with Jesus Christ, whose highest end was, that he might act with a new and celestial energy on the human mind. We rejoice to think, that he did not come to monopolize this divine sway, to enjoy a solitary grandeur, but to receive others, even all who should obey his religion, into the partnership of this honor and happiness. Every Christian, in proportion to his progress, acquires a measure of this divine agency. In the humblest conditions, a power goes forth from a devout and disinterested spirit, calling forth silently moral and religious sentiment, perhaps in a child, or some other friend, and teaching, without the aid of words, the loveliness and peace of sincere and single hearted virtue. In the more enlightened classes, individuals now and then rise up, who, through a singular force and elevation of soul, obtain a sway over men's minds to which no limit can be prescribed. They speak with a voice which is heard by distant nations, and which goes down to future ages. Their names are repeated with vene-

ration by millions, and millions read in their lives and writings a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They share in the royalty of Jesus Christ. They have a greatness which will be more and more felt. The time is coming, its signs are visible, when this long mistaken attribute of greatness, will be seen to belong eminently, if not exclusively, to those, who, by their characters, deeds, sufferings, writings, leave imperishable and ennobling traces of themselves on the human mind. Among these legitimate sovereigns of the world, will be ranked the philosopher, who penetrates the secrets of the universe, and opens new fields to the intellect; who spreads enlarged and liberal habits of thought, and who helps men to understand, that an ever growing knowledge is the patrimony destined for them by the 'Father of their Spirits.' Among them will be ranked the statesman, who, escaping a vulgar policy, rises to the discovery of the true interest of a state; who understands that a nation's mind is more valuable than its soil; who inspirits a people's enterprise, without making them the slaves of wealth; who looks for his glory to posterity, and is mainly anxious to originate or give stability to institutions by which society may be carried forward. Among these will be ranked, perhaps on the highest throne, the moral and religious Reformer, who truly merits that name; who rises above the spirit of his times; who is moved by a holy impulse to assail vicious establishments, sustained by fierce passions and inveterate prejudices; who rescues great truths from the corruptions of ages; who, joining calm and deep thought to profound feeling, secures to religion at once enlightened and earnest conviction; who unfolds to men higher forms of virtue than they have yet attained or conceived; who gives brighter and more thrilling views of the perfection for which they were framed, and inspires a victorious faith in the perpetual progress of our nature.

There is one characteristic of this power which belongs to truly great minds, particularly deserving notice. Far from enslaving, it makes more and more free, those on whom it is exercised; and in this respect it differs wholly from the vulgar sway which ambition thirsts for. It awakens a kindred power in others, calls their faculties into new life, and particularly strengthens them to follow their own deliberate convictions of truth and duty. It breathes conscious energy, selfrespect, moral independence, and a scorn of every foreign yoke.

There is another power over men, very different from this; a

power, not to quicken and elevate, but to crush and subdue ; a power which robs men of the free use of their nature, takes them out of their own hands, and compels them to bend to another's will. This is the sway which men grasp at most eagerly, and which it is our great purpose to expose. To reign, to give laws, to clothe their own wills with omnipotence, to annihilate all other wills, to spoil the individual of that selfdirection which is his most precious right ; this has ever been deemed by multitudes the highest prize for competition and conflict. The most envied men are those, who have succeeded in prostrating multitudes, in subjecting whole communities, to their single will. It is the love of this power, in all its forms, which we are anxious to hold up to reprobation. If any crime should be placed by society beyond pardon, it is this.

This power has been exerted most conspicuously and perniciously by two classes of men ; the priest or minister of religion, and the civil ruler. Both rely on the same instruments ; that is, pain or terror ; the first calling to his aid the fires and torments of the future world, and practising on the natural dread of invisible powers, and the latter availing himself of chains, dungeons, and gibbets in the present life. Through these terrible applications, man has in all ages and in almost every country been made, in a greater or less degree, a slave and machine ; been shackled in all his faculties, and degraded into a tool of others' wills and passions. The influence of almost every political and religious institution has been to make man abject in mind, fearful, servile, a mechanical repeater of opinions which he dares not try, and a contributor of his toil, sweat, and blood to governments which never dreamed of the general weal as their only legitimate end. On the immense majority of men, thus wronged and enslaved, the consciousness of their own nature has not yet dawned ; and the doctrine, that each has a mind, worth more than the material world, and framed to grow forever by a selfforming, selfdirecting energy, is still a secret, a mystery, notwithstanding the clear annunciation of it, ages ago, by Jesus Christ. We know not a stronger proof of the intenseness and nefariousness of the love of power, than the fact of its having virtually abrogated Christianity, and even turned into an engine of dominion, a revelation which breathes throughout the spirit of freedom, proclaims the essential equality of the human race, and directs its most solemn denunciations against the passion for rule and empire.

That this power, which consists in force and compulsion, in the imposition on the many of the will and judgment of one or

a few, is of a low order, when compared with the quickening influence over others, of which we have before spoken, we need not stop to prove. But the remark is less obvious, though not less true, that it is not only inferior in kind, but in amount or degree. This may not be so easily acknowledged. He, whose will is passively obeyed by a nation, or whose creed implicitly adopted by a spreading sect, may not easily believe, that his power is exceeded, not only in kind or quality, but in extent, by him who wields only the silent, subtle influence of moral and intellectual gifts. But the superiority of moral to arbitrary sway in this particular, is proved by its effects. Moral power is creative; arbitrary power wastes away the spirit and force of those on whom it is exerted. And is it not a mightier work to create than to destroy? A higher energy is required to quicken than to crush; to elevate than to depress; to warm and expand than to chill and contract. Any hand, even the weakest, may take away life. Another agency is required to kindle or restore it. A vulgar incendiary may destroy in an hour a magnificent structure, the labor of ages. Has he energy to be compared with the creative intellect, in which this work had its origin? A fanatic of ordinary talent may send terror through a crowd; and by the craft, which is so often joined with fanaticism, may fasten on multitudes a debasing creed. Has he power to be compared with him, who rescues from darkness one only of these enslaved minds, and quickens it to think justly and nobly in relation to God, duty, and immortality? The energies of a single soul, awakened, by such an influence, to the free and full use of its powers, may surpass, in their progress, the intellectual activity of a whole community, enchained and debased by fanaticism or outward force. Arbitrary power, whether civil or religious, if tried by the only fair test, that is, by its effects, seems to have more affinity with weakness than strength. It enfeebles and narrows what it acts upon. Its efficiency resembles that of darkness and cold in the natural world. True power is vivifying, productive, builds up, and gives strength. We have a noble type and manifestation of it in the sun, which calls forth and diffuses motion, life, energy, and beauty. He who succeeds in chaining men's understandings and breaking their wills, may indeed number millions as his subjects. But a weak, puny race are the products of his sway, and they can only reach the stature and force of men by throwing off his yoke. He who, by an intellectual and moral energy, awakens kindred energy in others, touches springs of infinite might, gives impulse to faculties to which no bounds can be prescribed, begins an action which will

never end. One great and kindling thought from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them obliterated, and like an undying fire, may illuminate and quicken all future generations.

We have spoken of the inferiority and worthlessness of that dominion over others, which has been coveted so greedily in all ages. We should rejoice could we convey some just idea of its moral turpitude. Of all injuries and crimes, the most flagrant is chargeable on him, who aims to establish dominion over his brethren. He wars with what is more precious than life. He would rob men of their chief prerogative and glory; we mean of selfdominion, of that empire which is given to a rational and moral being over his own soul and his own life. Such a being is framed to find honor and happiness in forming and swaying himself, in adopting as his supreme standard his convictions of truth and duty, in unfolding his powers by free exertion, in acting from a principle within, from his growing conscience. His proper and noblest attributes are selfgovernment, selfreverence, energy of thought, energy in choosing the right and the good, energy in casting off all other dominion. He was created for empire in his own breast, and wo, wo to them who would pluck from him this sceptre. A mind, inspired by God with reason and conscience, and capable, through these endowments, of progress in truth and duty, is a sacred thing; more sacred than temples made with hands, or even than this outward universe. It is of nobler lineage than that of which human aristocracy makes its boast. It bears the lineaments of a Divine Parent. It has not only a physical, but moral connexion with the Supreme Being. Through its selfdetermining power, it is accountable for its deeds, and for whatever it becomes. Responsibility, that which above all things makes existence solemn, is laid upon it. Its great end is to conform itself, by its own energy, and by spiritual succors which its own prayers and faithfulness secure, to that perfection of wisdom and goodness, of which God is the original and source, which shines upon us from the whole outward world, but of which the intelligent soul is a truer recipient and a brighter image, even than the sun with all his splendors. From these views we learn, that no outrage, no injury, can equal that, which is perpetrated by him, who would break down and subjugate the human mind; who would rob men of selfreverence; who would bring them to stand more in awe of outward authority, than of reason and conscience in their own souls; who would make himself a standard and law

for his race, and shape, by force or terror, the free spirits of others after his own judgment and will.

All excellence, whether intellectual or moral, involves, as its essential elements, freedom, energy, and moral independence, so that the invader of these, whether from the throne or the pulpit, invades the most sacred interest of the human race. Intellectual excellence implies and requires these. This does not consist in passive assent even to the highest truths; or in the most extensive stores of knowledge acquired by an implicit faith, and lodged in the inert memory. It lies in force, freshness, and independence of thought; and is most conspicuously manifested by him, who, loving truth supremely, seeks it resolutely, follows the light without fear, and modifies the views of others by the patient, strenuous exercise of his own faculties. To a man thus intellectually free, truth is not, what it is to passive multitudes, a foreign substance, dormant, lifeless, fruitless, but penetrating, prolific, full of vitality, and ministering to the health and expansion of the soul. And what we have said of intellectual excellence is still more true of moral. This has its foundation and root in freedom, and cannot exist a moment without it. The very idea of virtue is, that it is a free act, the product or result of the mind's selfdetermining power. It is not good feeling, infused by nature or caught by sympathy; nor is it good conduct into which we have slidden through imitation, or which has been forced upon us by another's will. We ourselves are its authors in a high and peculiar sense. We indeed depend on God for virtue. Our capacity for it is wholly his gift and inspiration, and without his perpetual aid this capacity would avail nothing. But his aid is not compulsion. He respects, he cannot violate, that moral freedom which is his richest gift. To the individual, the decision of his own character is left. He has more than kingly power in his own soul. Let him never resign it. Let none dare to interfere with it. Virtue is selfdominion, or what is the same thing, it is selfsubjection to the principle of duty, that highest law in the soul. If these views of intellectual and moral excellence be just, then to invade men's freedom is to aim the deadliest blow at their honor and happiness; and their worst foe is he who fetters their reason, who makes his will their law, who makes them tools, echoes, copies of himself.

Perhaps it may be objected to the representation of virtue as consisting in selfdominion, that the scriptures speak of it as consisting in obedience to God. But these are perfectly compatible and harmonious views; for genuine obedience to God is the

free choice and adoption of a law, the great principles of which our own minds approve, and our own consciences bind on us ; which is not an arbitrary injunction, but an emanation and expression of the Divine mind ; and which is intended throughout to give energy, dignity, and enlargement to our best powers. He, and he only, obeys God virtuously and acceptably, who reverences right, not power ; who has chosen rectitude as his supreme rule ; who sees and reveres in God the fulness and brightness of moral excellence, and who sees in obedience the progress and perfection of his own nature. That subjection to the Deity, which, we fear, is too common, in which the mind surrenders itself to mere power and will, is anything but virtue. We fear that it is disloyalty to that moral principle, which is ever to be revered as God's vicegerent in the rational soul.

Perhaps some may fear, that, in our zeal for the freedom and independence of the individual mind, we unsettle government, and almost imply that it is a wrong. Far from it. We hold government to be an essential means of our intellectual and moral education, and would strengthen it by pointing out its legitimate functions. Government, as far as it is rightful, is the guardian and friend of freedom, so that in exalting the one we enforce the other. The highest aim of all authority is to confer liberty. This is true of domestic rule. The great, we may say the single object of parental government, of a wise and virtuous education, is, to give the child the fullest use of his own powers ; to give him inward force ; to train him up to govern himself. The same is true of the authority of Jesus Christ. He came, indeed, to rule mankind ; but to rule them, not by arbitrary statutes, not by force and menace, not by mere will, but by setting before them, in precept and life, those everlasting rules of rectitude, which Heaven obeys, and of which every soul contains the living germs. He came to exert a moral power ; to reign by the manifestation of celestial virtues ; to awaken the energy of holy purpose in the free mind. He came to publish liberty to the captives ; to open the prison door ; to break the power of the passions ; to break the yoke of a ceremonial religion which had been imposed in the childhood of the race ; to exalt us to a manly homage and obedience of our Creator. Of civil government, too, the great end is to secure freedom. Its proper, and highest function is, to watch over the liberties of each and all, and to open to a community the widest field for all its powers. Its very chains and prisons have the general freedom for their aim. They are just, only when used to curb oppression and wrong ; to disarm him who has a tyrant's heart, if not a tyrant's

power, who wars against others' rights, who, by invading property or life, would substitute force for the reign of equal laws. Freedom, we repeat it, is the end of government. To exalt men to selfrule is the end of all other rule, and he who would fasten on them his arbitrary will is their worst foe.

We have aimed to show the guilt of the love of power and dominion, by showing the ruin which it brings on the mind, by enlarging on the preciousness of that inward freedom which it invades and destroys. To us, this view is the most impressive; but the guilt of this passion may also be discerned, and by some more clearly, in its outward influences; in the desolation, bloodshed, and woe, of which it is the perpetual cause. We owe to it almost all the miseries of war. To spread the sway of one or a few, thousands and millions have been turned into machines under the name of soldiers, armed with instruments of destruction, and then sent to reduce others to their own lot by fear and pain, by fire and sword, by butchery and pillage. And is it light guilt, to array man against his brother; to make murder the trade of thousands; to drench the earth with human blood; to turn it into a desert; to scatter families like chaff; to make mothers widows, and children orphans; and to do all this for the purpose of spreading a still gloomier desolation, for the purpose of subjugating men's souls, turning them into base parasites, extorting from them a degrading homage, humbling them in their own eyes, and breaking them to servility as the chief duty of life? When the passion for power succeeds, as it generally has done, in establishing despotism, it seems to make even civilisation a doubtful good. Whilst the monarch and his court are abandoned to a wasteful luxury, the peasantry, rooted to the soil and doomed to a perpetual round of labors, are raised but little above the brute. There are parts of Europe, christian Europe, in which the peasant, through whose sweat kings and nobles riot in plenty, seems to enjoy less, on the whole, than the untamed Indian of our forests. Chained to one spot, living on the cheapest vegetables, sometimes unable to buy salt to season his coarse fare, seldom or never tasting animal food, having for his shelter a mud walled hut floored with earth or stone, and subjected equally with the brute to the rule of a superior, he seems to us to partake less of animal, intellectual, and moral pleasures, than the free wanderer of the woods, whose steps no man fetters; whose wigwam no tyrant violates; whose chief toil is hunting, that noblest of sports; who feasts on the deer, that most luxurious of viands; to whom streams, as well as woods, pay tribute; whose adventurous life gives sagacity; and in whom peril nour-

ishes courage and selfcommand. We are no advocates for savage life. We know that its boasted freedom is a delusion. The single fact that human nature in this wild state makes no progress, is proof enough that it wants true liberty. We mean only to say that man in the hands of despotism is sometimes degraded below the savage ; that it were better for him to be lawless, than to live under lawless sway.

It is the part of Christians to look on the passion for power and dominion with strong abhorrence ; for it is singularly hostile to the genius of their religion. Jesus Christ always condemned it. One of the striking marks of his moral greatness, and of the originality of his character, was, that he held no fellowship and made no compromise with this universal spirit of his age, but withstood it in every form. He found the Jews intoxicating themselves with dreams of empire. Of the prophecies relating to the Messiah, the most familiar and dear to them, were those which announced him as a conqueror, and which were construed by their worldliness into a promise of triumphs to the people, from whom he was to spring. Even the chosen disciples of Jesus looked to him for this good. 'To sit on his right hand and on his left,' or, in other words, to hold the most commanding stations in his kingdom, was not only their lurking wish, but their open and importunate request. But there was no passion on which Jesus frowned more severely than on this. He taught, that to be great in his kingdom, men must serve, instead of ruling, their brethren. He placed among them a child as an emblem of the humility of his religion. His most terrible rebukes fell on the lordly, aspiring Pharisee. In his own person, he was mild and condescending, exacting no personal service, living with his disciples as a friend, sharing their wants, sleeping in their fishing boat, and even washing their feet ; and in all this, he expressly proposed himself to them as a pattern, knowing well, that the last triumph of disinterestedness is to forget our own superiority, in our sympathy, solicitude, tenderness, respect, and selfdenying zeal for those who are below us. We cannot indeed wonder that the lust of power should be encountered by the sternest rebukes and menace of Christianity, because it wages open war with the great end of this religion, which is the elevation of the human mind. No corruption of this religion is more palpable and more enormous, than that which turns it into an instrument of dominion, and which makes it teach, that man's primary duty is to give himself a passive material into the hands of his minister, priest, or king.

The subject which we now discuss is one in which all nations

have an interest, and especially our own ; and we should fail of our main purpose, were we not to lead our readers to apply it to ourselves. The passion for ruling, though most completely developed in despotisms, is confined to no forms of government. It is the chief peril of free states, the natural enemy of free institutions. It agitates our own country, and still throws an uncertainty over the great experiment we are making here in behalf of liberty. We will try then, in a few words, to expose its influences and dangers, and to abate that zeal with which a participation in office and power is sought among ourselves.

It is the distinction of republican institutions, that whilst they compel the passion for power to moderate its pretensions, and to satisfy itself with more limited gratifications, they tend to spread it more widely through the community, and to make it a universal principle. The doors of office being opened to all, crowds burn to rush in. A thousand hands are stretched out to grasp the reins which are denied to none. Perhaps in this boasted and boasting land of liberty, not a few, if called to state the chief good of a republic, would place it in this ; that every man is eligible to every office, and that the highest places of power and trust are prizes for universal competition. The superiority attributed by many to our institutions, is, not that they secure the greatest freedom, but give every man a chance of ruling ; not that they reduce the power of government within the narrowest limits which the safety of the state admits, but throw it into as many hands as possible. The despot's great crime is thought to be, that he keeps the delight of dominion to himself, that he makes a monopoly of it, whilst our more generous institutions, by breaking it into parcels, and inviting the multitude to scramble for it, spread this joy more widely. The result is, that political ambition infects our country, and generates a feverish restlessness and discontent, which, to the monarchist, may seem more than a balance for our forms of liberty. The spirit of intrigue, which in absolute governments is confined to courts, walks abroad through the land ; and as individuals can accomplish no political purposes single handed, they band themselves into parties, ostensibly framed for public ends, but aiming only at the acquisition of power. The nominal sovereign, that is, the people, like all other sovereigns, is courted and flattered, and told that it can do no wrong. Its pride is pampered, its passions inflamed, its prejudices made inveterate. Such are the processes, by which other republics have been subverted, and he must be blind who cannot trace them among ourselves.

We mean not to exaggerate our dangers. We rejoice to know, that the improvements of society oppose many checks to the love of power. But every wise man, who sees its workings, must dread it as our chief foe.

This passion derives strength and vehemence in our country from the common idea, that political power is the highest prize which society has to offer. We know not a more general delusion, nor is it the least dangerous. Instilled, as it is, in our youth, it gives infinite excitement to political ambition. It turns the active talent of the country to public station as the supreme good, and makes it restless, intriguing, and unprincipled. It calls out hosts of selfish competitors for the comparatively few places, and encourages a bold, unblushing pursuit of personal elevation, which a just moral sense and selfrespect in the community would frown upon and cover with shame. This prejudice has come down from past ages, and is one of their worst bequests. To govern others has always been thought the highest function on earth. We have a remarkable proof of the strength and pernicious influence of this persuasion, in the manner in which history has been written. Who fill the page of history? Political and military leaders, who have lived for one end, to subdue and govern their fellow beings. These occupy the foreground; and the people, the human race, dwindle into insignificance, and are almost lost behind their masters. The proper and noblest object of history, is, to record the vicissitudes of society, its spirit in different ages, the causes which have determined its progress and decline, and especially the manifestation and growth of its highest attributes and interests, of intelligence, of the religious principle, of moral sentiment, of the elegant and useful arts, of the triumphs of man over nature and himself. Instead of this, we have records of men in power, often weak, oftener wicked, who did little or nothing for the advancement of their age, who were in no sense its representatives, whom the accident of birth perhaps raised to influence. We have the quarrels of courtiers, the intrigues of cabinets, sieges and battles, royal births and deaths, and the secrets of a palace, that sink of lewdness and corruption. These are the staples of history. The inventions of printing, of gunpowder, and the mariner's compass, were too mean affairs for history to trace. She was bowing before kings and warriors. She had volumes for the plots and quarrels of Leicester and Essex in the reign of Elizabeth, but not a page for Shakspeare; and if Bacon had not filled an office, she would hardly have recorded his name, in her anxiety to preserve the deeds and sayings of that Solomon of his age, James the First.

We have spoken of the supreme importance which is attached to rulers and government, as a prejudice ; and we think, that something may be done towards abating the passion for power, by placing this thought in a clearer light. It seems to us not very difficult to show, that to govern men is not as high a sphere of action as has been commonly supposed, and that those who have obtained this dignity, have usurped a place beyond their due in history and men's minds. We apprehend, indeed, that we are not alone in this opinion ; that a change of sentiment on this subject has commenced and must go on ; that men are learning that there are higher sources of happiness and more important agents in human affairs than political rule. It is one mark of the progress of society, that it brings down the public man and raises the private one. It throws power into the hands of untitled individuals, and spreads it through all orders of the community. It multiplies and distributes freely means of extensive influence, and opens new channels, by which the gifted mind, in whatever rank or condition, may communicate itself far and wide. Through the diffusion of education and printing, a private man may now speak to multitudes, incomparably more numerous, than ancient or modern eloquence ever electrified in the popular assembly or the hall of legislation. By these instruments, truth is asserting her sovereignty over nations, without the help of rank, office, or sword ; and her faithful ministers will become more and more the lawgivers of the world.

We mean not to deny, we steadily affirm, that government is a great good, and essential to human happiness ; but it does its good chiefly by a negative influence, by repressing injustice and crime, by securing property from invasion, and thus removing obstructions to the free exercise of human powers. It confers little positive benefit. Its office is, not to confer happiness, but to give men opportunity to work out happiness for themselves. Government resembles the wall which surrounds our lands ; a needful protection, but rearing no harvests, ripening no fruits. It is the individual who must choose whether the enclosure shall be a paradise or a waste. How little positive good can government confer ? It does not till our fields, build our houses, weave the ties which bind us to our families, give disinterestedness to the heart, or energy to the intellect and will. All our great interests are left to ourselves ; and governments, when they have interfered with them, have obstructed, much more than advanced them. For example, they have taken religion into their keeping only to disfigure it. So education, in their hands, has generally become a propagator of servile maxims, and an

upholder of antiquated errors. In like manner they have paralysed trade by their nursing care, and multiplied poverty by expedients for its relief. Government has almost always been a barrier against which intellect has had to struggle ; and society has made its chief progress by the minds of private individuals, who have outstripped their rulers, and gradually shamed them into truth and wisdom.

Virtue and intelligence are the great interests of a community, including all others, and worth all others ; and the noblest agency is that by which they are advanced. Now we apprehend, that political power is not the most effectual instrument for their promotion, and accordingly we doubt whether government is the only or highest sphere for superior minds. Virtue, from its very nature, cannot be a product of what may be called the direct operation of government, that is, of legislation. Laws may repress crime. Their office is to erect prisons for violence and fraud. But moral and religious worth, dignity of character, loftiness of sentiment, all that makes man a blessing to himself and society, lies beyond their province. Virtue is of the soul, where laws cannot penetrate. Excellence is something too refined, spiritual, celestial, to be produced by the coarse machinery of government. Human legislation addresses itself to self-love, and works by outward force. Its chief instrument is punishment. It cannot touch the springs of virtuous feelings, of great and good deeds. Accordingly, rulers, with all their imagined omnipotence, do not dream of enjoining by statute, philanthropy, gratitude, devout sentiment, magnanimity, and purity of thought. Virtue is too high a concern for government. It is an inspiration of God, not a creature of law ; and the agents whom God chiefly honors in its promotion, are those, who, through experience as well as meditation, have risen to generous conceptions of it, and who show it forth, not in empty eulogies, but in the language of deep conviction, and in lives of purity.

Government then does little to advance the chief interest of human nature by its direct agency ; and what shall we say of its indirect ? Here we wish not to offend ; but we must be allowed to use that plainness of speech which becomes Christians and freemen. We do fear then, that the indirect influence of government is on the whole adverse to virtue ; and in saying this, we do not speak of other countries, or of different political institutions from our own. We do not mean to say, what all around us would echo, that monarchy corrupts a state, that the air of a court reeks with infection, and taints the higher classes with a licentiousness which descends to their inferiors. We speak of government at

home ; and we ask wise men to say, whether it ministers most to vice or virtue. We fear, that here, as elsewhere, political power is of corrupting tendency ; and that, generally speaking, public men are not the most effectual teachers of truth, disinterestedness, and incorruptible integrity to the people. An error prevails in relation to political concerns, which necessarily makes civil institutions demoralizing. It is deeply rooted, the growth of ages. We refer to the belief, that public men are absolved in a measure from the everlasting and immutable obligations of morality ; that political power is a prize, which justifies arts and compliances that would be scorned in private life ; that management, intrigue, hollow pretensions, and appeals to base passions, deserve slight rebuke when employed to compass political ends. Accordingly the laws of truth, justice, and philanthropy, have seldom been applied to public as to private concerns. Even those individuals, who have come to frown indignantly on the machinations, the office seeking, and the sacrifices to popularity, which disgrace our internal condition, are disposed to acquiesce in a crooked or ungenerous policy towards foreign nations, by which great advantages may accrue to their own country. Now the great truth on which the cause of virtue rests, is, that rectitude is an eternal, unalterable, and universal law, binding at once heaven and earth, the perfection of God's character, and the harmony and happiness of the rational creation ; and in proportion as political institutions unsettle this great conviction—in proportion as they teach that truth, justice, and philanthropy are local, partial obligations, claiming homage from the weak, but shrinking before the powerful—in proportion at they thus insult the awful and inviolable majesty of the Eternal Law—in the same proportion they undermine the very foundation of a people's virtue.

In regard to the other great interest of the community, its intelligence, government may do much good by a direct influence ; that is, by instituting schools or appropriating revenue for the instruction of the poorer classes. Whether it would do wisely in assuming to itself, or in taking from individuals, the provision and care of higher literary institutions, is a question not easily determined. But no one will doubt, that it is a noble function, to assist and develop the intellect in those classes of the community, whose hard condition exposes them to a merely animal existence. Still the agency of government in regard to knowledge is necessarily superficial and narrow. The great sources of intellectual power and progress to a people, are its strong and original thinkers, be they found where they may. Government

cannot, and does not, extend the bounds of knowledge ; cannot make experiments in the laboratory, explore the laws of animal or vegetable nature, or establish the principles of criticism, morals, and religion. The energy which is to carry forward the intellect of a people, belongs chiefly to private individuals, who devote themselves to lonely thought, who worship truth, who originate the views demanded by their age, who help us to throw off the yoke of established prejudices, who improve on old modes of education or invent better. It is true that great men at the head of affairs, may, and often do, contribute much to the growth of a nation's mind. But it too often happens that their station obstructs rather than aids their usefulness. Their connexion with a party, and the habit of viewing subjects in reference to personal aggrandizement, too often obscure the noblest intellects, and convert into patrons of narrow views and temporary interests, those, who, in other conditions, would have been the lights of their age, and the propagators of everlasting truth.—From these views of the limited influence of government on the most precious interests of society, we learn that political power is not the noblest power, and that, in the progress of intelligence, it will cease to be coveted as the chief and most honorable distinction on earth.

If we pass now to the consideration of that interest, over which government is expected chiefly to watch, and on which it is most competent to act with power, we shall not arrive at a result very different from what we have just expressed. We refer to property, or wealth. That the influence of political institutions on this great concern is important, inestimable, we mean not to deny. But as we have already suggested, it is chiefly negative. Government enriches a people by removing obstructions to their powers, by defending them from wrong, and thus giving them opportunity to enrich themselves. Government is not the spring of the wealth of nations, but their own sagacity, industry, enterprise, and force of character. To leave a people to themselves, is generally the best service their rulers can render. Time was, when sovereigns fixed prices and wages, regulated industry and expense, and imagined that a nation would starve and perish, if it were not guided and guarded like an infant. But we have learned, that men are their own best guardians, that property is safest under its owner's care, and that generally speaking, even great enterprises can better be accomplished by the voluntary association of individuals, than by the state. Indeed, we are met at every stage of this discussion by the truth, that political power is a weak engine compared with *individual*

intelligence, virtue, and effort ; and we are the more anxious to enforce this truth, because, through an extravagant estimate of government, men are apt to expect from it what they must do for themselves, and to throw upon it the blame which belongs to their own feebleness and improvidence. The great hope of society, is individual character. Civilisation and political institutions are themselves sources of not a few evils, which nothing but the intellectual and moral energy of the private citizen can avert or relieve. Such, for example, are the monstrous inequalities of property, the sad contrasts of condition, which disfigure a large city ; which laws create and cannot remove ; which can only be mitigated and diminished by a principle of moral restraint in the poorer classes, and by a wise beneficence in the rich. The great lesson for men to learn, is, that their happiness is in their own hands ; that it is to be wrought out by their own faithfulness to God and conscience ; that no outward institutions can supply the place of inward principle, of moral energy, whilst this can go far to supply the place of almost every outward aid.

Our remarks will show that our estimate of political institutions, is more moderate than the prevalent one, and that we regard the power, for which ambition has woven so many plots and shed so much blood, as destined to occupy a more and more narrow space, among the means of usefulness and distinction. There is, however, one branch of government, which we hold in high veneration, which we account an unspeakable blessing, and which, for the world, we would not say a word to disparage ; and we are the more disposed to speak of it, because its relative importance seems to us little understood. We refer to the Judiciary, a department worth all others in the state. Whilst politicians expend their zeal on transient interests, which perhaps derive their chief importance from their connexion with a party, it is the province of the Judge to apply those solemn and universal laws of rectitude, on which the security, industry, and prosperity of the individual and the state essentially depend. From his tribunal, as from a sacred oracle, go forth the responses of justice. To us there is nothing in the whole fabric of civil institutions so interesting and imposing, as this authoritative exposition of the everlasting principles of moral legislation. The administration of justice in this country, where the Judge, without a guard, without a soldier, without pomp, decides upon the dearest interests of the citizen, trusting chiefly to the moral sentiment of the community for the execution of his decrees, is the most beautiful and encouraging aspect, under which our government can be viewed. We repeat it, there is nothing in public

affairs so venerable as the voice of Justice, speaking through her delegated ministers, reaching and subduing the high as well as the low, setting a defence around the splendid mansion of wealth and the lowly hut of poverty, repressing wrong, vindicating innocence, humbling the oppressor, and publishing the rights of human nature to every human being. We confess, that we often turn with pain and humiliation from the hall of Congress where we see the legislator forgetting the majesty of his function, forgetting his relation to a vast and growing community, and sacrificing to his party or to himself the public weal ; and it comforts us to turn to the court of justice, where the dispenser of the laws, shutting his ear against all solicitations of friendship or interest, dissolving for a time every private tie, forgetting public opinion, and withstanding public feeling, asks only what is RIGHT. To our courts, the resorts and refuge of weakness and innocence, we look with hope and joy. We boast, with a virtuous pride, that no breath of corruption has as yet tainted their pure air. To this department of government, we cannot ascribe too much importance. Over this, we cannot watch too jealously. Every encroachment on its independence we should resent, and repel, as the chief wrong our country can sustain. Wo, wo to the impious hand, which would shake this most sacred and precious column of the social edifice.

In the remarks which we have now submitted to our readers, we have treated of great topics, if not worthily, yet, we trust, with a pure purpose. We have aimed to expose the passion for dominion, the desire of ruling mankind. We have labored to show the superiority of moral power and influence to that sway which has for ages been seized with eager and bloody hands. We have labored to hold up to unmeasured reprobation, him who would establish an empire of brute force over rational beings. We have labored to hold forth, as the enemy of his race, the man who, in any way, would fetter the human mind, and subject other wills to his own. In a word, we have desired to awaken others and ourselves, to a just selfreverence, to the free use and expansion of our highest powers, and especially to that moral force, that energy of holy, virtuous purpose, without which we are slaves amidst the freest institutions. Better gifts than these we cannot supplicate from God ; nor can we consecrate our lives to nobler acquisitions.

ART. VI.—*Memoirs of the Life, Writings, and Opinions of the Rev. Samuel Parr, LL. D. with Biographical Notices of many of his Friends, Pupils, and Contemporaries.* By the REV. WILLIAM FIELD. In two volumes, 8vo. Vol. I. London. 1828.

THE name of Dr Parr has long stood high among literary men, and his death has been the signal for a multitude of writers to publish to the world their anecdotes of his life, character, and manners, and to repeat his strong and pointed sayings. Mr Field's work, of which only one volume has yet appeared, is, we believe, the most ponderous, and lays claim to authenticity on the score of his long and intimate acquaintance with its subject. It was very characteristic of the Doctor, that, in his cool persuasion of his own importance to the world, he made a deliberate appointment of his biographer, who, like another Boswell, should convey to posterity the history of this second Johnson. From some unexplained cause, his wishes have not been executed, and Mr Field has volunteered to administer on the reputation of his deceased friend. He is not quite a Boswell, either in minuteness, entertainment, egotism, or blind partiality for the subject of his narrative. His book does not wholly satisfy us, not being sufficiently neat and compact in its execution. Yet we have read it with great interest. It is apparently impartial, presents a good picture of Dr Parr's character, talents, and manners, and contains numerous specimens of that peculiar style by which he was distinguished, and on which his literary fame so much rested. The uncommon vigor of his mind, his unquestionable attainments, his real excellence of heart, integrity of principle, and liberality of sentiment, are set forth fairly, but not in language of indiscriminating panegyric; and his palpable imperfections, his eccentricities, his egotism, and pompous selfconceit, are neither disguised nor excused. These latter traits, prominent as they were, are referred for their origin, with no small degree of probability, to the extravagant adulation, which, when quite a boy, he received from his parents' injudicious friends, when they made the young wonder speak orations at the table, and encouraged him to enter the lists with grown up men, in contests of pertness and wit. The confident selfsatisfaction of manner which was thus produced, displayed itself sometimes so unconsciously, in a mode so indescribably *naïf* and innocent, as to disarm all feelings of displeasure or disgust; as, for example, when, on the death of his favorite daughter, he wrote and published a notice of her char-

acter, in which he said ; ‘ Her venerable father, *whose attainments are exceeded only by the strength of his understanding and the warmth of his heart*, will long and deeply feel and lament her loss.’

As Dr Parr was distinguished rather as a scholar than as a theologian, and his connexions were formed rather in the literary than the religious world, his biography is principally occupied with anecdotes of his literary pursuits and his intercourse with men of letters. Yet he is represented by Mr Field as having been faithful in the humble duties of his village charge, and a good and powerful preacher. It was his general practice to speak extempore, and ‘ he often broke forth into a strain of fervid and forcible, and sometimes even sublime eloquence, by which his whole audience were astonished and enraptured.’

His candor and liberality respecting religious differences, made an important feature of his character, and are illustrated in various ways in the volume before us. He maintained an intimate intercourse with men of the most opposite opinions, and freely expressed for them the most sincere friendship. He was accustomed to speak, in his strongest language, of the bitterness and alienation which existed amongst Christians.

“ Alas ! ” said he on another occasion, “ for our church !—formerly she was the mother of all sects, now she is sectarian herself ; embittered with the same spite and animosity to the sects, which the sects feel towards one another.”—“ Oh ! it is a change,” he would mournfully say, “ as degrading to our dignity as weakening to our strength.”—“ We have thrown ourselves down the proud and secure eminence on which we once stood.” “ We are no longer the rallying point, to which you all ran, from each other’s wrathful passions and bitter strife. We are become to you all, the one common object of suspicion or aversion. Instead of love, we get your hatred ; and instead of respect, we shall soon have, and deserve, your contempt.” p. 134.

‘ Speaking of friendly intercourse between persons of differing creeds, thus he remarks ; “ I have always found that when men of sense and virtue mingle in free conversation, the harsh and confused suspicions, which they may have entertained of each other, gradually give way to more just and more candid sentiments. In reality, the example of many great and good men averts every imputation of impropriety from such intercourse ; and the information which I have myself gained, by conversing with learned teachers of different sects, will always make me remember with satisfaction, and acknowledge with gratitude, the favor they have done to me, by their unreserved and judicious communications.” p. 139.

“ Very few and very simple,” said he, on another occasion, “ are the truths, which we have any of us a right to pronounce necessary to salvation. It is extremely unsafe to bewilder the judgment, or to inflame the passions of men, upon those abstruse subjects of controversy, about which bigots indeed may dogmatise with fierce and imperious confidence ; whilst they, who are scholars without pedantry, and believers without superstition, are content to differ from each other, with sentiments of mutual respect and mutual forbearance.” p. 289.

“The writer is a lover of peace ; and of liberty, too, he is a most ardent lover, because liberty is the best means by which real peace can be obtained and secured. He therefore looks down with scorn upon every species of bigotry, and from every species of persecution he shrinks with horror. He believes that wheresoever imperious and turbulent teachers have usurped an excessive ascendancy over the minds of an ignorant and headstrong multitude, religion will always be disgraced, morals always vitiated, and society always endangered. But the real honor, the real interests, the real and most important cause of the established church he has ever supported, and will support, as he also ever has contended, and will contend, in favor of a liberal, efficient, and progressive toleration.” pp. 329.

While he lived at Norwich he was the friend of Dr John Taylor, and greatly approved and admired his ‘Key to the Apostolic Writings.’ He considered it—

‘As the best introduction to the epistolary writings, and the best account of the whole Christian scheme, that has ever yet been published. As such, he constantly read and consulted it himself ; as such, he earnestly recommended it to all who wished to form just and reasonable ideas of Christianity, and to understand properly those views of it, which are held forth in the writings of the apostles.’ p. 135.

This work was held in similar estimation, Mr Field remarks, by Archbishop Newcome, Bishop Watson, Paley, and Dr Hey.

Dr Parr’s respect for Dr Priestley is well known. ‘The man lives not,’ he said, ‘who has a more sincere veneration for his talents and his virtues than I have.’ His celebrated character of that distinguished divine has been often quoted. In the present work we find other evidences of the estimation in which he held him, from which we cite the following.

‘When “he [Parr] preached for the charity-schools at Birmingham, he earnestly recommended to the attention of his audience two admirable sermons, written by Dr Priestley, one of which is on *Habitual Devotion*, and the other on *The Duty of not living to ourselves*.” *** “Of the two sermons, now mentioned,” said the eloquent preacher, “I confidently affirm, that the wisest man cannot read them without being wiser, nor the best man without being better.”’ p. 292.

“I have visited him, as I hope to visit him again, because he is an unaffected, unassuming, and very interesting companion. I will not, in consequence of our different opinions, either impute to him the evil which he does not, or depreciate in him the good which he is allowed to do. I will not debase my understanding, or prostitute my honor, by encouraging the clamors which have been raised against him, in vulgar minds, by certain persons, who would have done well to read before they wrote—to understand, before they dogmatised—to examine before they condemned. I cannot think his religion insincere, because he worships one Deity, in the name of one Saviour ; and I know that his virtues, in private life, are acknowledged by his neighbours, admired by his congregation, and regarded almost by the unanimous suffrage of his most powerful and most distinguished antagonists.”’ pp. 295, 296.

‘In the catalogue of Dr Parr’s library, is the following note ;—“This beautiful edition of Beza’s Text was given to me spontaneously and po-

lately, by order of the vestry of the Unitarians of Birmingham, soon after I had written an English inscription for Dr Priestley, whose monument is erected in the Unitarian Chapel. He was an eminently great and truly good man; and Dr Parr's most respected, most injured and calumniated friend. S. P." p. 297.

Mr Field has the following paragraph respecting Bishop Horsley, which we quote, however, principally for the sake of the remark of Dr Parr with which it closes.

'A bold polemic, like Dr Priestley, fearlessly attacking the main articles of the popular creed, and publicly challenging its advocates to stand forth in its defence, soon found himself assailed, as might have been expected, by a whole host of adversaries. Amongst these came forward, with proud look and menacing air, that celebrated champion of high orthodoxy and high episcopacy, Dr Horsley, who was richly rewarded for his exertions, by being promoted successively to the see of St David's, Rochester, and St Asaph. He was a man endued with great powers of mind, and possessed of vast stores of erudition; of that kind, especially, which is usually denominated recondite. His writings are numerous; some valuable, and all bearing the stamp of his superior genius and learning. But, as a controversialist, he was extremely unfair and illiberal; never hesitating to resort, when argument failed, to disingenuous artifice, or contemptuous reproach. His avowed purpose of vilifying or destroying the honorable fame of his illustrious opponent, in order to diminish the authority of his name, and the influence of his writings, was a project worthy the darkest times of popish ignorance and superstition, when to falsify and deceive, for the honor and the interest of the church, was regarded as virtuous. Never was censure more just, or more deserved, than that which was cast upon him by Dr Parr, in the following passage: "In too many instances such modes of defence have been used by him against this formidable heresiarch, as would hardly be justifiable against the arrogance of a Bolingbroke, the buffoonery of a Mandeville, and the levity of a Voltaire." pp. 297, 298.

Dr Parr was the friend also of Wakefield, and wrote a letter on receiving the tidings of his death, from which his biographer gives us the following extracts.

"Sir,—I was yesterday evening honoured with your letter; I read the contents of it with inexpressible anguish; I passed a comfortless night, and this morning I am scarcely able to thank you as I ought to do, for your delicacy in averting the shock, which I must have suffered, if intelligence so unexpected and so distressing had rushed upon me from the newspapers." * * * "To the learning of that excellent person, my understanding is indebted for much valuable information; but my heart acknowledges yet higher obligations to his virtuous example. I loved him unfeignedly; and though our opinions on various subjects, both in criticism and theology, were different, that difference never disturbed our quiet, nor relaxed our mutual good-will."—"In diligence, doubtless, he far surpassed any scholar, with whom it is my lot to have been personally acquainted; and though his writings now and then carry with them some marks of extreme irritability, he was adorned, or, I should rather say, he was distinguished by one excellence, which every wise man will admire, and every good man will wish at least to emulate. THAT excellence was, in truth, a very rare one; for it existed in the complete exemption of his soul from all the secret throbs, all the perfidious machinations, and

all the mischievous meanness of envy."—"For my part, sir, I shall ever think and ever speak of Mr Wakefield, as a very profound scholar, as a most honest man, and as a Christian, who united knowledge with zeal, piety with benevolence, and the simplicity of a child with the fortitude of a martyr."—"Under the deep and solemn impressions which his recent death has made upon my mind, I cannot but derive consolation from that lesson, which has been taught me by one of the wisest among the sons of men. 'The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise, they seem to die, and their departure is taken for misery—but they are in peace.'"
pp. 447-449.

Among the notices of other men contained in this volume, there are some things said of Sir William Jones, which deserve our attention. He was the schoolfellow and constant friend of Dr Parr, who at one time intended to write his life, which it is much to be regretted he did not do, as it is made very evident, that Lord Teignmouth has in some respects misrepresented that eminent man. Dr Paley is said by Meadley to have 'often animadverted with some severity on the very "unsatisfactory accounts" which Lord Teignmouth has given of Sir William Jones's political principles and conduct. "He was a great republican," said Dr Paley, "when I knew him;" alluding to a period when the accomplished barrister was distinguishing himself by his writings, and by his exertions to obtain some important reforms in the British Constitution. "The sentiments which he then avowed so decidedly," continued Dr Paley, "he certainly never afterwards disclaimed, and his sentiments on questions of great public importance, ought to have been neither extenuated nor withheld.'" Dr Parr concurred in this censure of Teignmouth's work, and extended it to his account of Sir William Jones's religious principles.

'When Lord Teignmouth, whose creed is highly orthodox, laboured to make it appear that Sir William Jones adopted the same creed, he must have strangely misconceived, or wilfully misrepresented, the truth.

'Dr Parr often asserted in the hearing of the present writer, as from his own knowledge, that so far from admitting the popular views of Christianity, Sir William Jones held those which are commonly distinguished by the name of Unitarianism. That assertion is, indeed, proved, as far as negative proof can go, by the passages from his writings, produced by Lord Teignmouth in the "Memoirs." In all these, it is impossible not to remark the total absence of every expression, which might imply the admission of such a theological system, as that attributed to him, by his biographer. Every one of his devotional pieces, and all his observations of a religious kind, proceed upon the principles of what the learned Dr Lardner calls the ancient Nazarean doctrine, or that of the early Jewish Christians. In some degree on the authority of these very passages, and still more, on the decisive authority of Dr Parr, the writer thinks himself warranted in placing Sir William Jones amongst the members of the anti-trinitarian and anti-calvinistic schools of Christian philosophers; and of adding his illustrious name to those of Newton, Locke, and Milton, of Clarke, Tucker, Hartley, and Law.' pp. 356-358.

Some of Dr Parr's friends have taken a similar step for the purpose of concealing from the world an intimation of *his* private opinions. In the catalogue of his library, he had written against Bishop Burgess's 'Divinity of Christ Proved &c,' the following sentences ;—' From the eminently learned and truly pious author. *But he does not convince me.*' In publishing the catalogue and remarks, the sentence in Italics is omitted. It did not answer the purpose of the editors to lead to any suspicion of Dr Parr's Orthodoxy. He never was a zealot for Orthodoxy, most certainly. Many accused him of timidity in explaining his opinions, and his cordial friendship for several distinguished Unitarians led them to doubt their soundness. His approbation of Mr Belsham's recent work on the Epistles might tend to confirm that doubt.

'This work Dr Parr considered as one of the most important theological works, that have appeared for a century past. Of the preliminary dissertation in particular, as a clear, reasonable and judicious exposition of the principles, which ought to guide every translator of the apostolic writings, Dr Parr declared the most unqualified approbation. "With the author of that dissertation," said he on one occasion to the present writer, "I go along smoothly and delightfully from the beginning to the end, with perfect accordance of sentiment, and the most complete satisfaction of mind."' pp. 299, 300.

Belsham's work, as we learn from Mr Field, is thus noticed in the *Bibliotheca Parriana*.

"This excellent work of Belsham was given to me by the writer. I do not entirely agree with him upon some doctrinal points; but I ought to commend the matter, style, and spirit of the preface; and, in my opinion, the translation does great credit to the diligence, judgment, erudition, and piety of my much respected friend." p. 300.

Porson's Letters to Travis, in which he established the spuriousness of the text of the Three Witnesses, Parr pronounced to be 'inimitable and invincible.' 'Travis,' said he, 'was a superficial and arrogant declaimer; and his letters to Gibbon brought down upon him the just and heavy displeasure of an assailant equally irresistible for his wit, his reasoning, and his erudition—I mean the immortal Richard Porson.'

Of Dr Parr's Spital Sermon, the preaching of which, or rather its publication and notes, formed an era in his life, the following account is given.

'On this occasion a large concourse of people, amongst whom were many distinguished literary characters, assembled. "Before the service began," says one of his friends, "I went into the vestry, and found Dr Parr seated, with pipes and tobacco placed before him on the table. He evidently felt the importance of the occasion; but felt, at the same time, a confidence in his own powers. When he ascended the pulpit, a profound silence prevailed. Unfortunately, from the great extent of the church, his voice was very imperfectly heard, especially towards the close

of his sentences. The sermon occupied nearly an hour and a quarter in the delivery;* and in allusion to its extreme length, it was remarked by a lady, who had been asked her opinion of it, "Enough there is, and more than enough"—the first words of its first sentence. This bon mot, when reported to the preacher himself, was received by him with much good-humour.' pp. 380-381.

As specimens of Dr Parr's style, we give the following brief passages. The first is his severe, but merited, rebuke of Hurd, by contrast with Warburton, of whom he is speaking.

"He, my Lord, threw a cloud over no man's brighter prospects of prosperity or honour, by dark and portentous whispers, in the ears of the powerful. He, in private company, blasted no man's good name, by shedding over it the cold and deadly mildews of insinuation. He was too magnanimous to undermine, when his duty and his honour prompted him to overthrow. He was too sincere, to disguise the natural haughtiness and irritability of his temper, under a specious veil of humility and meekness. He never thought it expedient to save appearances, by shaking off the shackles of consistency—to soften the hideous aspect of certain uncourtly opinions, by a calm and progressive apostacy—to expiate the artless and animated effusions of his youth, by the example of an obsequious and temporising old age. He began not, as others have done, with speculative republicanism; nor did he end it, as the same persons are now doing, with practical toryism. He was a churchman without bigotry. He was a politician without duplicity. He was a loyalist without servility." p. 278.

'In the following passage,' says Mr Field, 'the literary portraiture of the two prelates are placed together, in strong contrast; and it will be owned, that the likeness is sufficiently exact in the case of Warburton, whilst in the case of Hurd it approaches far too much towards caricature.'

"He blundered against grammar; and you refined against idiom. He, from a defect of taste, contaminated English by Gallicism; and you from excess of affectation, sometimes disgraced what would have risen to ornamental and dignified writing, by a profuse mixture of vulgar or antiquated phraseology. He soared into sublimity, without effort; and you, by effort, sunk into a kind of familiarity, which, without leading to perspicuity, borders upon meanness. He was great, by the energies of nature; and you were little, by the misapplication of art. He, to show his strength, piled up huge and rugged masses of learning; and you to show your skill, split and shivered them into what your brother critic calls *ψήγματα καὶ ἀγρίσματα*. He sometimes reached the force of Longinus, but with-

* In a note to this passage, Mr Field gives the following quotation;—'Apropos of the Spital Sermon. It gave birth to a tolerably facetious remark of Harvey Combe, albeit unused to the facetious mood. As they were coming out of church, after the delivery of that long discourse, "Well," says Parr to Combe, "how did you like it?" always anxious for well-merited praise, from whatever quarter it proceeded. "Let me have the suffrage of your strong and honest understanding." "Why, Doctor," returned the alderman, "there were four things in your sermon that I did *not* like to hear." "State them," replied Parr, eagerly. "Why, to speak frankly then," said Combe, "they were the quarters of the church clock, which struck four times before you had finished it." The joke was good-humoredly received.—*New Month. Mag.* Nov. 1826.' p. 381.

out his elegance; and you exhibited the intricacies of Aristotle, but without his exactness." p. 279, 280.

The next passage we shall quote, is from a sermon.

"When fields are desolated—when ancient and towering cities are torn from their deep foundations—when the tempest pours its undistinguishing and unrelenting rage alike against the throne of the monarch and the cottage of the peasant—when all the harmless enjoyments which solace, and all the useful arts, which adorn social life, are at a stand—when industry droops, without the means of employment—when misery sighs, without the prospect of succour—when indigence pines, without a pittance of daily bread—when the blood of man *formed in God's own image* is deliberately and *systematically* shed by the hand of man—when the orphan weeps in solitude and silence, and the grey hairs of a father are brought down with sorrow to the grave, surely, amidst such scenes there is something upon which a man of reflection may be permitted to pause, when he recollects that, for all these, they who counsel, they who execute—aye, my brethren, and they too who rashly approve, must one day render a strict account before that Being 'unto whom all hearts are open, and all desires, however secret, are known.'"

"That Dr Parr," says his biographer, 'seriously disapproved the custom of depositing the trophies of war on the altars, or of suspending them within the temples of a holy and benevolent religion, appears from the following passage;—

"In all probability there was more good sense, more good nature, more tenderness towards man, more humility before God, in a compact between certain heathen nations, by which it was stipulated, that, in order to prevent any arrogant, lasting, and insulting memorial of the contests, which might arise between neighbouring countries, no armour should be hung up, no pillars should be erected, but an inverted spear only should be placed on the spot of victory. So strange, however, and arbitrary are the changes of language, that the word *trophy*, which, in its original signification, specifically and emphatically implied the inoffensive, unassuming, temporary mark of military superiority, should be transferred to those prominent and permanent signs by which the haughtiness of conquerors would perpetuate the fame of their achievements, and expose the weakness of their vanquished foes to the scorn of distant ages.'" pp. 398–400.

We trust that the second volume of the work before us, will give us more frequent glimpses of Dr Parr's private and domestic character and manners. They are too scanty in the present volume; but, if we may judge from the passage which we shall next select, he might be made to interest us as a man, no less than as a scholar. One of his pupils had died in his family, and the Rev. Mr Morley gives the following account of a scene at which he was present.

"Visiting him at Hatton, in obedience to a summons which I received," says Mr Morley, "I found him in the greatest distress. Such, indeed, was the bitterness of his grief, that you would have thought a darling child of his own had died. The day was spent most sorrowfully; and the next morning, after a messenger had been sent to convey the melancholy tidings to the unexpected parents, the doctor went in search of comfort to his friend and neighbour Lord Dormer. Returning home in the evening, and entering the library, where Mrs Parr, her two daughters, and myself,

were sitting, he sat down, without speaking, by the fire, and sobbed like an infant. His attention was, however, soon called to the preparations necessary for the funeral, in the midst of which, the wonted vigor of his mind returned; and he dictated to me one of the most pathetic and impressive funeral orations, that, perhaps, have ever been penned in any language. What follows will never be effaced from my memory. We were smoking our pipes the evening before the interment, when it was told to the doctor that the coffin was about to be screwed down. He sat quietly a few moments, and then hurried me along with him to the chamber, where the deceased lay. There, after taking a last view of the corpse, he ordered the whole house to be assembled; and falling on his knees, while his grief seemed as if it would, every moment, stop his utterance, he burst forth into an extempore prayer, so piously humble, so fervently devout, so consummately eloquent, that it drew tears from all present." pp. 368, 369.

We have attempted but a hasty and superficial notice of the present volume. We may perhaps give a connected view of the life, character, and writings of Dr Parr, on the completion of the work.

NOTICES OF RECENT PUBLICATIONS.

19. *The Glory of the Latter House. A Sermon, on the Dedication of the First Presbyterian Church in the City of Boston, delivered January 31, 1823. By James Sabine, Pastor.* 8vo. pp. 20.

THIS sermon deserves notice both because of the singular fortunes of its author, and the ingenious felicity with which its text is adapted to the occasion. The author is a subject of interest because of the strange and unexplained treatment which he and his church have received from the hands of the reigning sect, by whom they have been excluded from one house of worship, and driven to erect another on the marshes at the very confines of the city. It was at the dedication of the 'latter' house, that this sermon was preached; and the words of the text contain the assertion, very significantly applied by the preacher, 'The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.' The application of these words may be gathered from the following passages of the sermon.

'It is a fact too well known, that the church and society now present, are assembled to day, to dedicate the *second House of Worship* built

expressly for their sacred use, in this city. I shall do but little more, at this stage of our address, than refer to the sad story, by saying, that in the former house we had to contend with a great deal of wickedness, and were extreme sufferers in the contest. In this house we hope to find an asylum from our spiritual adversaries, and peace in the enjoyment of divine ordinances—these things realized, and the glory of this latter house will be greater than of the former, and the possession of peace will be, to us, a gift of high value, for which the God of peace will be entitled to our most unfeigned gratitude, and most exalted praise. pp. 3, 4.

'The house we have builded, and which we are come together to consecrate, is the *second* built for the same congregation,—a second house, not because the first was too strait, and a larger one needed—not because the former was old or worn out or destroyed by devouring elements—not because it was willingly relinquished and righteously given up. No. But because the congregation were chiefly poor or in humble life, and unable to defend themselves from the oppressions and violent dealings of their rich brethren, and the more to be dreaded wordly policy of sister churches. But these circumstances will be noticed in a way more becoming the subject, and the solemnity of the occasion, by giving them a place severally under separate articles. pp. 9, 10.

'1. The moral character of this establishment which we dedicate to day, will excel that of the former, in that this house has been built and the society organized in perfect agreement with the law of the State, as expressed in the Statute Books. p. 10.

'2. The character of this church will abundantly

exceed all that was ever attained by the former, if we continue to assert and maintain that principle of Christian Liberty, upon which we have ventured off, in the face of surrounding ecclesiastical tyrannies. The former house, with much that belonged to its moral concerns, had its beginning in a most disgraceful dependance; its founders and chief supporters were men who loved this present world. In the lust of power,—in the pride of office,—in the hope of gain, their cupidity was insatiable. pp. 12, 13.

'This house was not built for the love any of its proprietors have to office, or honour, or emolument, or party. No! it was erected by a concentration of charities, for a poor people, who much needed such an asylum. p. 12.

'3. Should the affairs of this church be conducted upon principles of strict honour, with a due regard to the feelings and just expectations of all parties in the compact, then the character of this house will very much exceed that of the former house. p. 13.

'4. Finally. If the people now brought to this house, should harmoniously settle down into a state of spiritual quiet, and persevere in the exercise of that temper which maketh for peace; then not only will the character of this establishment exceed that of the former, but the promise made in the text to Israel will be fulfilled very happily in our experience. 'And here will I give you peace, saith the Lord of Hosts.' p. 16.

'The subject thus introduced, and thus applied, cannot fail to make one impression, at least, upon the minds of all in this assembly who are at all acquainted with the history and experience of this society. The impression is this, That here is a stand taken for Christian Liberty—the Liberty wherewith Christ hath made us Free. Yes, brethren, this is the infallible and indelible impression. This house was not erected as a standard of orthodoxy, nor for the dissemination of heresy, nor for party, nor for novelty, nor for any mere experiment whatever; not because another church was wanted, but purely for Liberty—Liberty of conscience, that liberty of which a powerful party is endeavouring to plunder us, and of which all that are feeble in the church *will be* ravished unless they rally around the standard Christ has lifted up in Zion.' pp. 16, 17.

We do not profess any great sympathy for the doctrine or government of the Presbyterian Church, but we desire to honor every stand taken for christian rights and liberty, and wish it God speed.

20. The Cypress Wreath, or Mourner's Friend; a Selection of Pieces adapted to the Consolation of the Afflicted. Greenfield, Mass. Phelps & Clark. 1828. pp. 103.

THE pieces in this volume are, almost without exception, poetical, and are gathered from approved authors at home and abroad. The selection appears to us to have been very happily made, combining the two requisites of beautiful poetry and religious consolation. The Editor, who, as we learn from the preface, is the minister of the Episcopal Church in Greenfield, has done a kindness to the afflicted

for which many will heartily thank him. Those who are desirous of putting into the hands of mourners the means of soothing their feelings, and 'beguiling some lonely moments of their sadness,' will find this a valuable addition to their list of books adapted to this purpose. We could make serious exception to a few sentiments and expressions; but they are not of sufficient consequence to impair the general merit of the book.

21. The Prospects of Christianity. A Sermon, delivered at the Ordination of the Rev. Warren Burton, as Minister of the Third Congregational Society in Cambridge; March 5, 1828. By F. W. P. Greenwood. Boston. Bowles & Dearborn, 1828. 12mo. pp. 22.

THE text of this discourse is Rev. xi. 15; 'And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' As exhibiting proof of the gradual accomplishment of this assurance, a sketch is attempted of the external, and of the internal or domestic progress of Christianity. After a few remarks illustrative of the fact, 'that the *Christian* portion is the *civilized* portion of the globe,' the preacher has the following remarks, which we make no apology for presenting to our readers, though they must necessarily occupy considerable space.

'Such is the outline of the principal possessions of Christianity; and we ought to be encouraged, when we consider that Christianity embraces a large proportion of the numerical, and by far the largest proportion of the moral power of humanity. What then are the probabilities that these boundaries will be enlarged? This is the next inquiry and I am disposed to return a favorable answer to it; though it must be in a great measure hypothetical, as it must be founded on reasoning from apparent causes to probable effects. I argue the continued progress of Christianity, in the first place, from the active spirit which is abroad among Christians to extend the advantages of their religion in every possible, and I believe I may add, impossible way.

'It would be a great mistake, however, to speak of christian missions as anything new. What was it that planted the gospel in the northern portions of Europe, in France, Germany, and more especially in England, where the gospel has seen its brightest ornaments, and effected its most glorious objects, what was it, I ask, but missions from Rome? From the earliest ages, the church, which word I use in its most comprehensive sense, has been diligent in enlarging its dominions; sometimes peaceably, sometimes forcibly, sometimes wisely, and sometimes weakly, sometimes by fair means, and sometimes by foul; in short, by methods tempered and characterized by the opinions and condition of the age, and the views,

motives, and genius of the various actors in the work. Many of these enterprises perished abortively; of many others we see the fruits. The spirit which produced them has been the spirit of Christianity, in a greater or less degree, and under one aspect or another, ever since its birth. It is not, then, because this spirit is new and young, but because, being old, it is fresh and untired, and seems within late years to have acquired increased vigor, that I infer from it the further advancement of our religion.

Of all the manifestations of this zeal for the foreign dissemination of the gospel, it would be impossible to speak with equal favor; nor are the means which it employs to be regarded with indiscriminating approbation. Appeals have been made to christian compassion and charity, which were outrages on common sense, and serious accusations of the character of God. No man, who has preserved one spark of reason unsuffocated by the prejudices of a system, can believe, what has been so frequently told him from the press and the pulpit, that while he is hesitating to furnish his contributions to missions, thousands and tens of thousands of his fellow beings are dropping into the yawning pit of everlasting perdition. It is too absurd, presumptuous, horrible. But such representations have had their effect. They have had, indeed, two opposite effects. While they have by their very violence produced their intended impression on some minds, they have so offended others, as to estrange them wholly from the important cause in view.

It has been thought too, that missionary stations have been selected, and immense means hazarded in defiance of all human probability, and all just expectations of success; and this conviction has deterred many from cooperating in the work. However well grounded these charges may be, I am persuaded that they have unfortunately had an undue weight when they have turned the attention of men from the great end of the exertions which are making, the diffusion of christian knowledge, habits, and happiness. I do think, that in view of this end, all defective, or apparently defective means, not absolutely immoral, should be overlooked, or regarded with charitable indulgence, even though we may not see fit to adopt them. Though we cannot approve, we need not revile. There has been too much said, and it has been said too bitterly, as was hinted before, concerning these means; they have been brought forward too prominently on both sides, they have been a veil of obscurity before the all-important end, and a wall of partition between those who should have met, and who, one of these days, will meet. If I were requested to contribute my aid toward a mission to Turkey, or to China, I should answer, No; whatever I can spare, must be devoted to what I consider more feasible purposes. I see no probability of your success. You may, it is true, convert thousands, you may do wonders; but if you do, I am absolved from blame, for while I remain in the world I must govern myself by a consideration of probabilities. I have no other rule; and by that rule I judge your project to be absolutely chimerical. Nevertheless, if you deem it your duty to go, and if others deem it their duty to send you, go, and I shall say, that, though not wisely, you do well; and when you have died, as many others have, in a far off land, in the midst of strangers and heathen, and without a single convert, or the hope of a convert, to cheer your departing soul, I shall sorrow for you with a true sorrow, and believe that though in the sight of men you have entirely failed of success, you will be abundantly rewarded by that Almighty Being,

"To whose all-pondering mind, a noble aim,
Faithfully kept, is as a noble deed;
In whose pure sight all virtue doth succeed."

But all missionary projects are not of the same character. In several of them, circumstances have been prudently consulted, and, as in the case of the Sandwich Islands, a hopeful state of progress has been the reward. It is one of the consequences, indeed, of the spirit of which I have been speaking, that it is so highly excited, and so constantly on the alert, that whenever opportunities are presented, they are seized; the mere shadow of an opportunity is caught at; and it is only reasonable to suppose that some openings must occur favorable to the introduction of christian doctrine. Great means may be, to all appearance, thrown away; money, and more precious life may be sacrificed; unnumbered errors may be committed, in the career of experiment; but the diffusion of christian faith and practice, which it is but bare justice to all sects to say, invariably go together, must in some degree be the issue; and God only knows whether the final good does not overbalance the losses which were suffered, and the mistakes which were committed in bringing it about. It is not a question, at any rate, which I shall undertake to decide.

There are two further considerations which present themselves to me, as reasons for believing that our religion is making external advances in the world. One is, that civilisation is pressing hard on the confines of barbarism. The desire of gain, the energies of commerce, the spirit of discovery, the spirit of adventure, and the feelings of humanity, are, from time to time, wresting fair and broad lands from barbaric dominion; and as yet there have been no reprisals. Civilisation is in its nature the superior power; it is in its nature a progressive power; and as Christianity is its natural ally, they are advancing together. All the acquisitions and settlements of new territory are making, and have been for a long time made, by the natives of christian countries, who have taken their religion with them; not always, indeed, as we could wish, for the treasure has often been contained emphatically in eastern vessels; but for future good, as it is the character of our religion to purify itself from the corruptions of sordid admixture or contact. In proof of the above position, I have only to refer to the vast British possessions in India, where Christianity, aided by the influences of civilisation, and supported by the countenance of physical power and authority, must at last become predominant over the artificial distinctions of caste and in spite of the resistance of long rooted superstition; and, for my second example, to the colony in New Holland, which, though strangely planted at first, is already considered as an important appendage of the British empire, and will grow up at last into an independent and powerful nation.

I might also speak of the promises which are held out by the American and European colonies on the coast of Africa; but I must pass to the other general consideration, which is, that as reason, mental cultivation, benevolence, and unrestrained national intercourse achieve their triumphs, and effect their apparently destined objects, Christianity must gradually approach toward supreme dominion. Under one modification or another, it must accompany the progress of the human intellect, and the enlargement of the human affections. There is no other religion which can bear the search of light, or can breathe the atmosphere of high moral feeling. There is a strict affinity between it and all that is good in our nature and great in our destiny; and though

oceans and ages intervene, they will find each other out at last. If the present multitudes of unenlightened people are ever to improve materially, they must forsake religions which contain little to exalt and much to debase our nature, and adopt a religion which will approve itself to their cultivated reason, which will meet them in their progression, and incite them to new efforts and still higher accomplishments. And what other religion is there which can do this, but the religion of Christ? Whether, therefore, Christianity is the primary instrument of the supposed improvement of heathen nations, or whether they are to improve themselves, or be improved, without it, till they arrive at that point where they will be obliged to adopt a pure and divine religion to supply the rising demands of mind and soul, it will be the faith of an elevated moral condition of the world. 'Thus its character is, of itself, an augury of its advancement.' pp. 9-14.

Whether the falsities and absurdities which have been connected with Christianity and exhibited in heathen countries as essential parts of the gospel, have created a prejudice against our religion, which it will take more time to remove than must elapse before the christian world itself shall be truly evangelized, is a question which Mr Greenwood has not touched. Till it is decided, however, it must remain a doubt whether the accidental good resulting from past missionary efforts, is sufficient to balance the unquestionable evil which has arisen in the way we have just mentioned. We are not prepared to say that it is not sufficient; but the evil is unquestionably a great one, and in our view hardly to be estimated. Had the preacher qualified his remarks a little with reference to this fact, we should not only have had nothing to object to them, but have read them with entire satisfaction. Of the second topic of his discourse, the internal progress of Christianity, we have left ourselves no room to speak. The views he presents are full of encouragement, and the whole sermon is of that character which has long made it a matter of course with us to recommend whatever comes from his pen.

22. *Deathbed Scenes and Pastoral Conversations.* By the late John Warton, D. D. Edited by his Sons. From the English Edition. Philadelphia. Carey, Lea, and Carey. 2 volumes in one. 8vo.

THIS is a posthumous work, purporting to record conversations which actually took place between a minister and his parishioners, and designed to serve in some degree, 'as a manual for the information and direction of a minister in his daily intercourse with sick persons, and

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other members of his flock.' It embraces a great variety of religious topics, both doctrinal and practical. It is upon an excellent plan, which offers opportunity to treat many subjects in a familiar way and by familiar illustrations, and might be imitated to great advantage for the purpose of instruction upon many subjects of religious knowledge and duty. The tract of the Unitarian Association, 'On some Corruptions of Scripture,' is an example of this manner; and every minister might furnish instances of the same from his own experience. The work before us is written in behalf of the English Episcopal Church, whose authority and doctrines it earnestly advocates; on one page maintaining them against the Evangelical party, and on another zealously enlisting in defence of the Athanasian creed. There is a great deal of talent in the book, and the practical portions may be generally read with edification.

23. *On the Nature and Remedy of Sin.* A Sermon, preached at the Dedication of a new Meetinghouse in Walpole, N. H. Feb. 20th, 1828. By Rev. T. R. Sullivan. Keene, N. H. 8vo. pp. 24.

MR Sullivan has chosen an important and difficult subject, to the handling of which, however, he has shown himself equal. The advocates of the doctrine of native depravity have changed their ground in our time, and are content to say but little of its derivation from Adam. The depravity of man's nature, is implied, we are told, in his destitution of religion. He has 'nothing in his constitution of which religion is the result without a special Divine interposition; nothing in his constitution by which he will become religious, as by the cultivation of his natural faculties he becomes learned, refined, or moral.' This doctrine is met in the sermon before us by an appeal to experience and observation, by which alone, in the silence of scripture, the question can be determined, and which are clearly, to our minds, in favor of a contrary position. Those interested in such discussions will find much light thrown upon the subject, which Mr Sullivan has presented in various points of view, in all of which he has treated it with much clearness and ability. The remedies of sin are stated to be two;—the mediation of Christ, and the influences of the spirit of God. The author's opinions on either of

these subjects are not peculiar to himself, though his statement of them is, we think, uncommonly simple, clear, and satisfactory. We doubt not that views much resembling those he gives, are destined to become the prevalent faith of the church, and we trust that this discourse will have its share of influence in producing this result.

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24. *An Apology for the Bible, in a Series of Letters, addressed to Thomas Paine, Author of a Book entitled 'The Age of Reason, Part the Second, being an Investigation of True and Fabulous Theology.'* By R. Watson, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. Cambridge. Hilliard & Brown. 1828. 18mo. pp. 174.

THE character of this work is so well established, that any remarks of ours upon it are unnecessary. It is universally acknowledged as one of the best antidotes for the infidel writings of Paine, of which we are possessed. Those writings have of late been printed in large and cheap editions, and industriously circulated throughout the country. Upon the well informed they can make no impression whatever. But with the ignorant and those who have not been accustomed to reflection, or who have heard little or nothing of the Christian or Jewish evidences, the case, we fear, is very different. To such persons, some work like this before us, is highly important, and the publishers, in presenting it in a form and at a price which make it accessible to the most limited means, and enable the charitably disposed to distribute it as a tract, are entitled to the thanks of the christian community.

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25. *An Abstract of the Bible History, with a Scheme of Scripture Chronology and Questions for Examination.* First American from the Seventh English Edition, with Alterations and Additions. Boston. Bowles & Dearborn. 1828. 18mo. pp. 216.

THE English work of which this is little more than a reprint, was prepared by a gentleman of high standing among the Unitarians of England, Mr William Turner, Lecturer to the Literary and Philosophical Society, Newcastle upon Tyne. It was originally a small manual for a Sunday School. New editions were repeatedly called for, and as often as it passed through the press, it received

improvements and additions till it attained its present size. We have carefully compared the English copy with the one now before us, which bears evident marks of the American editor's labors, and is decidedly an improvement upon its transatlantic prototype. We state these things to show that the work, in its present form, has been the result of unwearied care, and we believe it may be depended upon as an accurate representation of the scripture story. The language is simple, the narration plain, perspicuous, and engaging; the moral lessons it occasionally inculcates, admirable, and, delivered as they are, in connexion with striking incidents, well adapted to seize the attention and make lasting impressions upon the minds of the young. On the whole, we know not a work on the subject, which we should more unhesitatingly recommend. We think it will be found an invaluable aid in the religious instruction of families and schools; especially as no Christians of any sect, we suppose, can find in it anything objectionable on the score of doctrine, except indeed it be those who deem all religious works worthless, which recognise none but the undisputed principles of Christianity, the work before us avoiding doctrinal statements and discussions, as not at all coming within the compass of its design. Another thing much in favor of this book is its extreme cheapness, which, in books for the young especially, is a circumstance by no means undeserving attention.

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26. *The Christian Teacher's Manual; designed for Families and Sunday Schools.* Vol. I. No. 1. Boston. Bowles & Dearborn. 1828. 18mo. pp. 72.

THE first number of this little work, which is designed to be issued monthly, is just published.

The object of the publication is, to furnish parents and Sunday School teachers with such materials and views to aid them in their religious instructions, as they may not be able so easily to obtain in any other way; to bring into a small compass what may be advantageously employed in introducing to the minds of children a knowledge of God and his government, and in presenting and enabling them to acquire correct views in regard to religious and moral opinions and conduct. The talents which have

heretofore been evinced by the editor of this work, and the aid which we understand is promised by many who feel a deep interest in the design, and who will be able contributors to its pages, lead us to believe that it will be highly useful in promoting its objects. A work of this kind has long been wanted.

The first number contains, besides the preface, a brief account of the Origin of Sunday Schools, a view of What should be taught in Sunday Schools, and, What are the requisites in a Sunday School Teacher. With the hope of aiding those who are about forming Sunday Schools, an account is given of the management of the Franklin School, one of the most successful establishments of the kind in Boston. With this is connected one of the general lessons, as given by the Superintendent, in which we find a short and interesting lesson in Natural Theology, adapted to the minds of quite young children, accompanied by a neat lithographic print by way of illustration. Remarks on the subject of Figurative Representations of God, from Lady Fenn's treatise on the First Principles of Religion; Conversation of Jesus with the Jews on the Observances of Fasting and Prayer; James and his Sister, and the Best Way to be Happy, two very interesting little stories narrated with much natural truth and full of useful instruction, make up the rest of the prose part of this number; to which is added a Hymn of Montgomery's, What is Prayer; Hymn for a Child, and Hymn to Spring.

The general subjects to be embraced in the work, we are told in the preface, will be the following:—

- ‘Methods of addressing the minds of children.
- ‘Hints to teachers.
- ‘Explanations of Scripture, with geographical and historical illustrations.
- ‘Religious instruction from natural objects, and histories taken from real life.
- ‘Stories and hymns adapted to children.
- ‘Accounts of Sunday schools.

We observe that parents and teachers are requested to propose subjects to be discussed in the pages of the Manual, and in this way we hope that many difficulties of inexperienced teachers will be removed, and the danger of doing harm, by the powerful engine of Sunday schools, diminished.

27. ‘A Discourse, delivered in Charleston, (S. C.) on the 21st of Nov. 1827, before the Reformed Society of Israelites, for Promoting the True

Principles of Judaism according to its Purity and Spirit, on their Third Anniversary. By Isaac N. Cardozo, a Member. Charleston. James S. Burgess. 1827. 8vo. pp. 18.

WE have before had occasion to speak of the ‘Reformed Society of Israelites,’ as one among the innumerable evidences around us of the progress of general improvement. To refresh our readers’ recollections, we quote a few lines from our author, who speaks of his association as

‘A society that was instituted mainly for effecting the observance of order and decorum in Hebrew worship; for adapting it to the feelings and propensities of the enlightened Israelite of the present day; and for endeavouring to bring about by argument and petition, what neither necessity nor persuasion could before accomplish.’ pp. 4, 5.

We are pleased to see that its members are persevering and untiring in their laudable efforts, and have read their anniversary discourses with a feeling of much respect for their authors. We would gladly quote from the remarks before us on the common obstacles to all reforms in religion, which are for the most part judicious and striking. It seems that these reformers have met with the common fate of all who dare to assail time-hallowed abuses, and we could almost believe that the following were sentences of a Unitarian Christian.

‘The members of this society have been accused of striking at some of the fundamental truths of their religion. We are willing to ascribe such imputations to a misunderstanding of our creed. Many have adopted false and erroneous impressions against us without inquiry or reflection. Prepossessions have been so hasty, and prejudice so implacable, that no effort of reason or of justice has been allowed to bear sway for a moment. But, regardless of the hostility we meet with, we shall always look with a single eye to the prosperity of our faith, and always consider the reforms we have undertaken as the surest means to advance and perpetuate its blessings.’ pp. 14, 15.

There is much more in the same excellent spirit.

28. *Moral Lessons in Verse*, compiled by the Editor of the ‘Juvenile Miscellany.’ Cambridge. Hilliard & Brown. 1828. 18mo. pp. 66.

TEACHERS of Sunday Schools, and others engaged in the instruction of children, will find in this little volume a valuable aid in giving to the young mind religious impressions and associations, with nothing to injure, but on the contrary with much to aid in the formation of a correct taste, the pieces being selected with a scrupulous regard to propriety of sentiment and language.

INTELLIGENCE.

Unitarianism at Geneva.—The Christian Spectator, in its second number for this year, affords its aid in giving publicity to the fact that at Geneva, the metropolis of the Reformation, a better theology has supplanted that of Calvin. So far we are gratified. That fact is important, and useful to be known in quarters to which the Spectator has access. With respect to some occurrences connected with it, of which the paper in question professes to give an account, a person of small perspicacity will perceive that they will have one or another aspect, according as they are related in one or another way. For a way of relating them, differing from that of the Spectator, as well as for various facts and considerations belonging to the case, but omitted in that work, we refer any who are curious on the subject to p. 37 of our fourth volume, and to Vol. III. p. 214 of the Christian Disciple, New Series.

There are some matters, however, in the Spectator's account, which deserve a brief notice.

'One question and answer in the new catechism,' says the writer, 'we will quote.' "What results from what we have said of the person of Jesus Christ?" Answer;—"That we ought to be penetrated with respect for him."

The new catechism of Geneva, which by the way is, according to our recollection of the date, forty, according to this writer's, fifty years old, is a very common book in this country. Whoever will be at the pains of turning to it, may see that the actual answer here referred to is; 'His character ought to inspire us with respect, submission, confidence, and love.' The writer in the Spectator is not chargeable with the falsehood. It was first vented in a pamphlet of a M. Grénus of Geneva, acknowledged by his cochampions to be a person without principle. From him, if our memoranda are correct, it was copied, first, into the Evangelical Magazine, and then into the fifteenth volume of the Panoplist. Thence perhaps, and perhaps through some other channel, it found its way into the Spectator's columns.

'In 1818,' it is further said, 'M. Chenevière was called to be professor of theology; than whom there was no man in the

ranks of the Socinian pastors who less adorned his profession with a conversation apparently holy.'

We shall not attend to any quibble founded on the comparison of the gentleman named, with 'other Socinian pastors.' The meaning, as it will be taken, and was meant to be taken, is, that he does not 'adorn his profession with a conversation apparently holy.' M. Chenevière is a stranger to the American public. He dwells some four thousand miles distant from those to whom he is thus represented. He is without protection against such an assault, if any one chooses to make it. The author of this charge, perhaps, did not suppose that it would fall into the hands of any who would know its character. We do not say that a foreigner is to be thus shielded from animadversion upon his public acts. These he has placed before the world; and they must speak, as they are intended to speak, for themselves. But by a '*holy conversation*,' we suppose was meant,—we know will be understood to be meant,—a religious private life; and in the name of all that is manly and merciful, we pray that such attacks upon the defenceless, so safe to make from their vagueness, and so injurious, if credited, may be forborne. In this case, we can only say, as we do upon a responsible authority, that M. Chenevière enjoys the most respectful and affectionate estimation in the place of his residence, as a citizen, professor, and pastor; and that very numerous excellent Christians would regard such a representation of him, as the sentence which we have quoted will convey, as a representation utterly unjust.

'The city,' to quote the Spectator again, 'became the scene of a public riot to disturb their private meetings, in which "Down with Jesus Christ,"—"Down with the Moravians," was the watchword.'

Whatever riotous conduct any of the populace may have been guilty of, in a time of high excitement, and under a mistaken sense of provocation, we have no doubt the magistrates, pastors, and all people of standing at Geneva, would have been prompt and unanimous to discountenance and condemn. A statement like that given above, made by Dr J. Pye Smith, led Mr Bakewell, the traveller,

to institute an inquiry. The following representation makes the 'public riot,' of which the 'city became the scene,' appear in other dimensions.

'With respect to the mob and outcry at Geneva, mentioned by Dr Smith, never having heard of it when I was there, I wrote to a friend to know how far the account of Dr S. was correct. He informs me, that when Messrs Guers and Empaytaz first formed a congregation, chiefly of young men and women, they assembled in the evening in an obscure part of the town. The novelty of the thing drew together at first a number of persons, principally children, who brought lanterns, and cried, "Down with the Mômiers," but the magistrates afterwards sent gens-d'armes to preserve the peace and to protect the new sect. With respect to the cry of "Down with Jesus Christ," from the strictest inquiries it does not appear that it was ever uttered. My friend says, "*Ce cri n'est en notre pays dans la bouche et le cœur de personne.*"'

We are not sure that it was a design, but we are persuaded that it will be an effect of the piece in the Spectator, to create the impression that Unitarians are chargeable with the persecutions in the Canton de Vaud, to which that paper refers, and of which some further account may be found in the Edinburgh Review, xlii. 390. 'The fact is,' to repeat what we have before had occasion to state, 'that on the point of the trinity, at least, the church and the government of the *Pays de Vaud* are decidedly and bigotedly Orthodox, and have been heretofore not a little busy in exciting odium on this account against Geneva. "We may number," Professor Chenevière says, "among the antagonists of the Genevan clergy, the pastors of Lausanne, who broke off all connexion with them. At their head was Dean Curtat, who took every opportunity of speaking and writing against the Genevans, with all his wonted violence. He laughed at the attacks on his neighbours, which he beheld from the height of his Orthodoxy as from an impregnable fort; he was ill able to conceal his joy, when he saw them insulted, nor did he show much repugnance to insulting them himself. This man, otherwise intelligent, well informed, and full of zeal, is violently prejudiced against Geneva; he would speak of that city in the spirit of the words formerly used, "Can any good thing come out

of Nazareth?"' Dr Smith himself has occasion to speak of this dean and his associates as 'holding the Deity of Christ,' and to furnish his caveat, that 'truth is despoiled of its excellency, if it be held in unrighteousness, if it be degraded to be the badge of a party, if it be maintained in the spirit of rivalry and hostility.' He adds truly, that 'the Council of State of Geneva appears in a very honorable contrast with that of Lausanne.' The case, no doubt, is bad enough in the Canton de Vaud. But it is for the two Trinitarian parties to settle the dispute between them. No one else has any concern with it.

Unitarianism in Philadelphia.—For the following history of the Unitarian church in Philadelphia, we are indebted to a correspondent of that city. We should be happy to receive similar accounts from other places. They make permanent records of interesting matters, which, if left to themselves, will fast fade from recollection, and may hereafter be found of great importance to the religious and ecclesiastical history of our country.

Dr Priestley arrived in this country in 1794. In the winter of 1795-96 he delivered a course of lectures in Philadelphia on the Evidences of the Christian Revelation. His audiences were large and respectable, and among his regular hearers were many members of Congress, then sitting in this city. These circumstances drew together a small number of persons, professed Unitarians, and mostly emigrants from Great Britain; "wandering sheep," to use the words of one of them, "without fold or shepherd." This little company held meetings with a view to establish a Unitarian church in Philadelphia. Dr Priestley was present at some of them, and showed an interest in the object for which they were called. It was at first proposed to procure a suitable minister. The prospect of his gathering a congregation was considered a fair one. An invitation was given to Mr Toulmin, late Judge Toulmin of the Mississippi Territory, then recently arrived in this country, and son of Dr Joshua Toulmin, of Taunton, in England. The invitation was declined. The purpose of obtaining a minister was then relinquished, and upon the recommendation of Dr Priestley, it was determined that a convenient room should be provided, and that the persons interested should form themselves into an association for the purpose of worshipping

God according to the dictates of their consciences. It was agreed that printed sermons and prayers should be used, and that the office of reader should be filled by each member in rotation. Accordingly, on the 12th of June, 1796, fourteen persons assembled in a room of the University of Pennsylvania, for the first time, for the purposes of social worship upon liberal views. This number was shortly after increased to twentyone. Thus was a Unitarian society commenced in Philadelphia.

It is with great pride and pleasure that we find grounds for connecting the name of Priestley with one of the earliest efforts made in this country in behalf of Unitarian Christianity. We dare not now indulge ourselves in speaking of this venerated man in the language which our feelings dictate. It would lead us far away from our present purpose. Apart from his vast acquirements and the excellent uses to which he put them, he is associated in our minds with a fearless love of truth, a genuine piety, a most winning artlessness, and a moral enthusiasm, which, like that of Howard, and all the great benefactors of our race, was visible only in the activity to which it prompted, and the abundant good which it accomplished. To the feeling thus expressed towards this true martyr, but few bosoms will respond. But the time is coming, we trust, when the name that has been, and is still loaded with obloquy, shall be high and bright on the list of those who have illustrated the independent and disinterested spirit of Christianity. In the meanwhile we would pay our feeble tribute to the memory of Dr Priestley. And if by connecting ourselves with him we incur any shame, we will bear it cheerfully for his sake, and for the sake of the truth which he loved.

The Unitarian society of which some account has now been given, continued to meet every Lord's day until the year 1800. In the early part of 1797 Dr Priestley, on a visit to the city from Northumberland, where he had fixed his residence, delivered an address to this humble flock and enrolled himself among its members. In August, 1800, its meetings were discontinued, some of the association having died, and others being scattered. In 1807 they were resumed, and William Christie, the author of a valuable work on the Divine Unity, was invited to conduct the stated religious services. This invitation was accepted, and the Universalists' Church, in Lombard Street, where Dr

Priestley had delivered his lectures eleven years before, was obtained for the use of the society. After a few months, this place was given up, and a private room was procured, from which, however, the society was soon compelled to withdraw, their doctrines having excited alarm. Thus rudely driven forth, this small band found refuge in a room in Church Alley, where they remained without molestation, until a place of worship was erected in 1813. The connexion between Mr Christie and the society lasting only a few months, the services were conducted by Ralph Eddowes, James Taylor, and John Vaughan. It was proposed to have evening lectures, and to render them applicable to the circumstances of the society and to the relation in which it stood to the rest of the community; and the first two gentlemen consented to prepare original discourses. This created a new interest and the attendance became regular and was gradually increased. We have reason to believe that the religious services at this period were attended with pleasure and edification. The sacred music was particularly excellent, and the audience was brought together by no habits of listless conformity, but by a real interest in the great topics of religion.

In 1811, the project of building a church was started, and, after some difficulties, by great efforts and by liberal contributions from their fellow citizens, the society was enabled to accomplish this object. The first stone was laid March 24, 1812, and the house dedicated February 14, 1813. Mr Eddowes preached the dedicatory discourse from the very appropriate words, 'The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day) that we have built us an altar, &c.' Joshua, xxii. 22.

In 1815, Mr Vaughan resigned the ministerial office, which he had held in association with Messrs Eddowes and Taylor. Upon this occasion resolutions of thanks were passed, from which we cannot help quoting. Those who know this gentleman, and the sphere of his acquaintance is not limited, will join most cordially in the expressions of respect which they breathe. The language of the society is, "that, impressed by a sense of benefits received, they cannot refrain from expressing those sentiments of esteem which they feel, and those ardent wishes which they cherish, both individu-

ally and collectively, for the welfare of him who has conferred them; sincerely hoping that he may long live, surrounded by his friends, to enjoy that still more solid reward which never fails to crown virtuous and well meant endeavours—the approbation of God and his conscience.”

‘In 1820, Mr Eddowes gave notice of his intention to discontinue his public services in a few months. His increasing age and infirmities led him to take a step, which excited “the unfeigned regret of the society.” “Much,” they say, “as we lament the loss which we shall sustain, the reasons assigned by Mr Eddowes for discontinuing his labors among us, particularly as regards the state of his health, render it our duty to acquiesce in the event.” “We entertain,” they add, “a high sense of the very able manner in which Mr Eddowes has conducted the public services, and the truly christian example by which he has practically illustrated the great duties of our holy religion, and we feel the weight of a large debt of gratitude for his disinterested and gratuitous ministrations among us during a period of nearly thirteen years.” With these sentiments they offer him “their most respectful and sincere thanks, accompanied by their warmest wishes for his present welfare and future happiness.”

‘From the time that Mr Eddowes retired, Mr Taylor conducted the public services until 1823. To estimate the labors of these two gentlemen, it is to be recollected that they had almost wholly ceased to read printed sermons. Devoting themselves to original compositions for the pulpit, they felt the importance of theological knowledge, and a great portion of their time was given to study, the fruits of which were manifest to the society.

‘In 1823, Mr Taylor followed the example of Messrs Vaughan and Eddowes, offering however to perform any of the ministerial duties that might be requisite, the ordinary services of the Lord’s day excepted. This offer was thankfully accepted by the society, while they could not suffer him “to resign the situation of officiating minister, which he had so long and so ably filled, without tendering him their grateful acknowledgments for the benefits thus conferred.” With sentiments of gratitude, they mingle ardent wishes for his future welfare. Their resolutions upon the occasion of his resignation breathe the respect, which the high character of this gentleman for

christian probity and untiring zeal in the cause of truth, is fitted to inspire.

‘In January 1825, W. H. Furness was ordained to the pastoral care of the “First Congregational Society of Unitarian Christians in Philadelphia,” the title under which the charter of incorporation runs.

‘Towards the close of 1827, the society, being in a flourishing condition, resolved upon the erection of a new church, the old one not affording sufficient accommodations. In accordance with this resolution the necessary arrangements were made, and the corner stone of the new building was laid on the 25th of March last.

‘It is worthy of mention, that it is a custom, universal, we believe, in Philadelphia, when a church is to be erected, to appeal to the generosity of the community at large, without respect to religious names. And it is but justice to add that the community is never backward in meeting such appeals, however obnoxious the peculiarities of the denomination soliciting aid, may be. In the present instance, advantage has not been taken of this custom, not from any doubt of success, but because it has been remembered that, in close connexion with the injunction, “Bear ye one another’s burdens”—stands another, “Let every man bear his own burden.”

‘Of the fourteen persons who first formed the Unitarian society in Philadelphia, only three remain among its members; seven are dead, three have removed, and one has withdrawn.

‘We cannot close this article, without adverting very briefly to the prospects of Liberal opinions in the large and prosperous city in which the society that has now been the subject of notice, is established. Upon this point we will make only one remark. You can scarcely hear a sermon in the principal churches of Philadelphia, that does not contain some reference or allusion to Rational Christianity. One would think, from the frequency and severity with which Unitarianism is attacked, that it is as rank here as it is in Boston. Is it possible, you would ask, that one small society can attract so much notice. You would greatly err in supposing this to be the case. The probable truth is, that there is hardly a congregation in the city in which this heresy is not beginning to germinate.’

‘William Turner.—We have thought proper to mention, in connexion with

the above, a singular instance of integrity exhibited by the person whose name stands prefixed, and who was long a devoted member of the Unitarian society in Philadelphia. The whole character of this individual bore the genuine marks of christian excellence. His last illness and his death, which occurred last summer, made a sensible impression upon those who witnessed them, and who were strangers to his religious views. But the circumstances respecting him, which we wish particularly to record, are the following. He left England in embarrassed circumstances. By great industry and economy, he was not only able to support himself comfortably here, but also to satisfy all the demands against him in his native country. His English creditors, in consideration of his uprightness, sent him over a silver cup. His daughter, his only near relative, informed a respected member of the Unitarian society that she never heard of the existence of this testimonial of her father's integrity from himself, and never saw it until after his death, when it was found concealed among things of little value! Who, in such a case, would not have indulged himself with the gratification of a daughter's congratulations?

Suppression of Intemperance.—The following letter, which is given in the fourth number of the Unitarian, published at New York, is one of the most valuable documents that has appeared upon the subject. 'It is in the form of a letter,' says the conductor of that work, 'from the superintendent of the Rhode Island coal mines, to the president of the Company, P. J. Schuyler, Esq. giving a detailed account of his entire success, in his attempts to abolish the use of ardent spirits among the colliers. It is one of the strongest cases we have known, and Mr Clowes is entitled to the thanks of every Christian, and of every lover of his country and of man, for his persevering zeal. It shows what an immense moral power is lodged in the hands of every man, who has under his superintendence a body of the laboring and manufacturing classes, and how accessible they generally are to reason, if they are approached in a spirit of kindness, and their own real and permanent good is seen to be the only motive in depriving them of what they have been accustomed to regard, either as a necessary stimulant, or the only attainable luxury of the poor man.'

Portsmouth, March 3d, 1823.

To PHILIP J. SCHUYLER, Esq.

'Dear Sir,—Agreeably to your request, I send you a few particulars, detailing a very few among the many results, arising from discontinuing the use of spirituous liquors among the workmen. It perhaps would not be interesting to you, nor is it convenient for me, to give you a very minute account of what I have experienced in this way. If I understand you correctly, you wish to know what has been the effect produced here, by excluding grog from the works, and also from the workmen's houses—and also, to inform you as to the manner in which this was brought about, and apparently to the satisfaction of all parties. Previously to entering into the details of what has been done here, permit me to inform you, that this work of reforming workmen, from dram-drinking and habitual drunkenness, is not new to me. I have been about eighteen years actively engaged in breaking up old customs, stemming the common prejudices and habits of workmen, and when speaking of the work collectively, I have six different times proved victorious; and by the blessing of Him who aids his own cause, I have triumphed over many an old and stubborn profligate, as individual cases. I have in my family journal many memorandums of time, place, and name, of such particular instances.

'From the beginning of the year 1810 to this day, I have been the open and undisguised enemy to giving workmen liquor under any circumstances; and the more I am concerned with workmen, the firmer I am established in my opinion. At the first colliery I was appointed superintendent, there were about eighty men and boys employed. The owners, Messrs Morris and Kinnersly, were each of my opinion, and supported me in all my plans. In about two years, we had but few men or boys who would either drink, or permit drink to be taken at their pits or houses. Adjoining our works, was the largest colliery in that section of the country, called Kideren Colliery, belonging to the Gilbert family, and carried on by John Gilbert, Esq. who, unhappily for his workmen, believed and encouraged the idea, that the more extravagant and ignorant a workman was, he was the better servant, and always a dependant on his employers. In 1812 he (Mr. Gilbert) died. Morris and Kinnersly dissolved partnership; and Mr. Kinnersly purchased the Kideren Colliery, and

combined the two works into one concern, and appointed me to the chief superintendency. At this Kideren work, we found upwards of three hundred men and boys, in the most miserable and unhappy condition, and all the effects of dram-drinking and habitual drunkenness. St. Paul's language, Romans, chap. iii, from tenth to nineteenth verse, describes their situation much better than I can. Their Sundays and other time not employed at the colliery, were devoted to cock-fighting, bull-baiting, gambling in all its forms suited to their station, and to every vice attached to a life of dissipation. What I saw achieved at this colliery in the way of reformation, in the short space of three years, has so confirmed me in my principles, that I have never once since doubted of effecting a change, nor have I ever failed; and since that time, I have triumphed over four other works, but little better than Kideren; and if I am spared a little longer at these mines, I confidently expect the same satisfactory results. In 1813-14, the first year we had the Kideren works, our accidents and killed were much less than previous years; and *ours* averaged, killed 3—serious accidents 27 per month, for the first twelve months. In the year 1816, we had but one killed, and seventy-two accidents in twelve months. In the year 1816, on the very ground once used for cock-fights, &c. we had erected a large brick chapel, built with the donations from these same colliers. In 1815, we had three Sunday schools established, and the teachers, male and female, selected from the workmen and their daughters. And in the same year, we established a benevolent club, which was managed principally by the workmen. The original articles are now before me. In all this great work, the language, you *shall*, or, I *insist*, &c. was never once used; but every man had the credit of reforming at his own free will—there was no compulsion. And the same course I have pursued in every other instance where I have had the charge of mines; and have brought to pass a complete change, lasting in its effects, and this in different countries.

'At last the vicissitudes of fortune brought me to the Rhode-Island coal mines. When I first came here, it is not unknown to you and others, that the workman who could not, and did not drink his pint of whiskey per day, was not allowed to work, but sent adrift; besides

extra liquor brought upon the works, and sent to their houses, and that too by the person whose duty it was to have prevented it. Not a week passed without a general combat of from twenty to thirty at a time, engaged with staves, spades, picks, axes, and any other weapon next at hand, to the great danger of each others' lives, and to the ruin of the works. All this was the effect of the usual allowance of grog. In the latter part of 1826, you, together with the ex-committee, appointed me to the superintendency of these mines; and I ask you yourself to bear testimony to the improved state of the works and workmen. Early in 1827 I commenced a general revolution, with a determination to do away with the worst of all evils, and the greatest curse ever inflicted on a workman, that of allowing him liquor while at work, and permitting him to have it in his house. I should have accomplished our wishes much sooner, had it not been for several unforeseen accidents in working among the old works filled with water. But keeping steady to the point, I had the satisfaction to see my plans gradually bearing down the long cherished habit, and a very perceptible improvement take place in every family. And on the first Monday in October last, every man came up to the counting-house, and with one voice, of their own free will, desired me to cease to give out any more grog.—They had always considered liquor a part of their wages, and had relinquished it without asking an equivalent. In order, therefore, to repay this sacrifice on their part, and to encourage such good deeds, I did at that time what policy pointed out to be my duty; and accordingly, I there and then informed them, I had the Company's authority, to add to their wages more than an equivalent for what they had given up, by advancing their wages from eighty-eight and a half, to ninety-two cents per day. Those families, who twelve months ago were clothed in rags, and with not a week's provision beforehand, in December last, were, both man, woman, and child, well clothed, and three months' provision beforehand; besides cash in hand, none having less than twenty, and some near one hundred dollars; not one on the sick list, but every soul in excellent health. Twelve months ago, our young single men had but one poor ragged suit of clothes each, and were generally in debt. Last December they had each two, and one of them three

suits of good clothes, and from fifty to one hundred dollars in cash each. During the winter, two have taken to themselves wives; and it gives me great pleasure to say, I believe they will be happy and do well. Two of our young men you have had with you during the winter in the coal yard, and you can judge of their conduct, as respects liquor and behaviour. When liquor was allowed at the works, it was no unusual occurrence for the mother and children to be unmercifully beaten, and turned out of doors at night. And for several months my house door was left unlocked at nights, to afford them a place of refuge. Since October last, not one single occurrence of this nature has taken place. Every family belonging to our works, not only looks well, clean, and cheerful, but several of the wives of the workmen have lately told me, that they never lived so happily as they have done since the grog was excluded from the works. All is not yet done that ought to be, in the way of reformation, but the principal point has been gained, and I have no doubt of shortly having a well organized work, and that all will work together for good.

How this has been brought about, and so done that the workmen have the credit of every change effected, is what you wish to know. It would be difficult for me to make known in writing the way in which all this has been done, and yet the men content, if I was writing to any other person except yourself, who have had to do with workmen for many years. My first and main point was, to be a living example of all I wished them to be. For this purpose, I not only excluded spirits, but wine from my house. The next great thing was to keep them at home in the evenings, and so occupy their leisure time agreeably and profitably. For this purpose I engaged a schoolmaster during the winter evenings, to teach them to read, write, &c.; and sent all to school, *young and old, man, boy, and girl*; made the school room comfortable with fire, and gave to all, paper, pens, &c. Early in the spring I allotted to each house an unlimited garden, which occupied their leisure time during the summer; and in this way employed them fully, leaving no time for carousing. In the month of May, I prevailed on those with large families, to buy a cow and pig each, and to plant extra quantities of potatoes. To those who had not money I lent it, and entered into an agreement

with them all, that if any of them should leave the works *by my wish*, (that is, if I discharged them) I would take all in their gardens, their cows, &c. at a valuation; but if they left the works by their own act and deed, then they must seek a market elsewhere. Thus, by a little at a time, each man became interested in the welfare of the mines, and gave me great influence over them. During fishing time, I sent a boy each Friday to catch fish for every house. I also doctored them and their families free of cost, and made it my chief study to anticipate all the little wants in an increasing family. By acting thus, and doing an hundred other little *unmentionable* things, I gained their esteem, which was of the utmost consequence in bringing about my plans. During all this time, I never lost an opportunity of expressing my own, and the Company's wish, that *they* would cease taking grog; and took care to set the thing in a pleasing manner before them, as to the credit they would gain by giving it up; and explained the great difference between having it stopped, and their desiring it might not be given out. They frequently—that is *some* of them—told me to stop it. This I refused to do, till they *all* united and ordered it stopped; giving as the reason, that by my stopping it without all consented, it would be doing them an injustice, as well as the Company: first, I should injure them in depriving them of the credit of having ordered it stopped themselves; and second, by making it appear that the Company was arbitrary; I told them that whatever was done, must be by mutual consent—no compulsion. In addition to this, I took advantage of every case of sickness, accident, or when alone with any one of the leading men, to expatiate on the awful effects of dram-drinking, showing it to be a devil to the soul, a thief to the pocket, a wife's woe, and children's sorrow, &c.; and on the other hand, pointing out the good to be enjoyed by wholly relinquishing the habit, the benefit to both soul and body, the happiness and comfort in their families, their better appearance in society, and the effects on their characters, &c.; and when on these topics, I did not spare in colouring; and at all times endeavoured to suit the conversation to the occasion, yet doing all in a persuasive manner, heaping coals of fire on their heads, not to burn them, but melt them down. My paper reminds me that I must stop, al-

though I have not told half. Yet you will be able to comprehend, in a great measure, all my proceedings. But should it not be what you wish, pray write again.

'And for the present, believe me to remain, your obedient servant,

JOHN CLOWES.'

'P. S. I must not allow this to go without telling you another thing I did to induce the men to give up the grog, and which operated very powerfully. That was, I preferred the man who drank the least, to every favorable situation, and made him my confidant, proclaiming it through the whole, that I had no confidence in a dram-drinker. And when I engaged Mr. Young, who is a water drinker, and by far the best and ablest workman, I immediately made him second in command, and gave him power to discharge. This took just as I calculated, and produced what I have mentioned the first week in October last. I could state a hundred things more, but have neither time nor room; only what I say about myself, having no liquor or any wine in my house, I beg particularly to call your attention to, as to the effect of my example, &c.'

Unitarian Mission at Calcutta.—Mr Adam, as we stated some time since, has relinquished his secular employments at Calcutta, and is now a Unitarian Missionary. We have before us his correspondence with the English and American Unitarians, which preceded, and must have done much to promote his appointment. No one can read it without a feeling of strong personal interest in the writer, and a no less strong conviction of his fitness for his arduous and responsible station. We regret that we cannot publish the whole series of letters, and that we must at present content ourselves with a single extract. It is from a letter to the Rev. Mr Fox of London, and is as follows :—

'But the English Unitarians, you say, want the encouragement of facts. To this I answer, that they have the encouragement of facts.

'1. There exists in Calcutta a Committee of gentlemen, European and Native, formed for the express purpose of promoting genuine Christianity. There are three other dissenting bodies in Calcutta, two Baptist and one Independent; and notwithstanding the much greater number of years since they commenced

their labors, they do not all together possess so many respectable, wealthy, liberal, and intelligent members as the Unitarian Committee alone contains; and not one of them has a rich or learned Native among them, while the Unitarian Committee has at least three such Natives, besides several others on whose cooperation we may depend.

'2. In connexion with this Committee, a subscription has been opened for the formation of a Permanent Fund, from the interest of which a minister or missionary may be supported, and his family provided for, in constant succession, and to this fund they have subscribed 25,000, and are willing to pledge themselves for 30,000, if the remaining moiety to make up 60,000 rupees can be obtained from any other quarter. Contrast this with what the friends and converts of the other missionaries have done for their teachers. Of *all* the missionaries, there is only *one* who derives *part* of his support from the gratuitous contributions of his hearers. The remainder is made up by pew rents. The whole sum is a small pittance, scarcely sufficient for a bare subsistence, and before he would accept of this mode of support, he obtained the sanction of his Society, in order that he might return upon their funds in the event of a deficiency. With this single exception, there is not a missionary in Bengal, who derives any portion of his support from those to whom he ministers, and I have therefore the greater pleasure in pointing your attention to the *fact*, that the Unitarians here, in the very infancy of their cause, have conceived and half executed the noble project above detailed, for the support of their minister.

'3. A subscription has been opened for the erection of a Unitarian Chapel; the subscriptions amount to 12,000 rupees. The ground has been purchased, and when we can show the public, by commencing the building, that we are in earnest, I have no doubt that the subscriptions may be increased by several thousands.

'4. There is a Charity School entirely supported by Rammohun Roy, at an expense of 300 rupees per month, in addition to all his other contributions to the Permanent Fund, Chapel Fund, &c. &c. and in which 80 Hindoo youths are taught the elements of knowledge, and would learn, without prejudice, whatever a Unitarian missionary could or would teach.

'5. There is another institution which I may here bring to your notice. Rammohun Roy has built a small, but very neat and handsome College, which he calls the Vedant College, in which a few youths are at present instructed, by a very eminent Pundit, in Sungskrit literature, with a view to the propagation and defence of *Hindoo* Unitarianism. With this institution he is also willing to connect instructions in European science and learning, and in *Christian* Unitarianism, provided the instructions are communicated in the Bengalee or Sungskrit language. What an admirable opening to your missionaries! Happy, thrice happy, and honored the man who has the ability, and the inclination, and the means to avail himself of it!

'6. There is a Unitarian Press, also the property of Rammohun Roy, at which several pamphlets and tracts have been, and continue to be printed, almost all bearing on the Unitarian controversy, or tending to promote philanthropic objects. The last original publication printed at this Press, is a Bengalee Grammar in the English language, by Rammohun Roy, which, although its arrangement is defective, throws much new light on the idioms and construction of the Bengalee, and may therefore be considered as a valuable present to all who make the acquisition of that language a study, and particularly to those missionaries who labor in Bengal, or who may hereafter be sent for that purpose.

'7. Besides the European members of the Committee, there are various individuals in the different ranks of European society, who are either Unitarians, or are in a greater or less degree friendly to their objects. Scarcely a month passes without my hearing of, or becoming acquainted with, either personally or by correspondence, some person of this description, who had been previously altogether unknown to me in that character. Rammohun Roy has lately received an anonymous letter from Bombay, starting controversial difficulties, seeking for information, and evidently showing that the mind of the writer is opening to rational views of Christianity. Is it not probable from these circumstances, that a spirit of inquiry has spread farther than we could have anticipated from the small amount of exertion to produce it? From the conflictings, not of different sects merely, but of different religions, from the liberty and respect which the Gov-

ernment of the country accords even to idolatry and Mahometanism, from the infant state of the Church Establishment, and the comparative liberality of some of its members, and from other causes which I cannot here detail, the prejudices of the Christian population are necessarily much weakened, and ample encouragement is given to free and unfettered investigation.

'8. Besides the Native members of the Committee, there is a distinct class of the Native community which professes *Hindoo* Unitarianism. I have elsewhere described this class, and I therefore merely add here, that the great exertions made by Government and by individuals, by Europeans and Natives, by Orthodox and Heterodox, to diffuse education, have tended to the increase of this class, and that even institutions under exclusively Orthodox management, have, to my certain knowledge, sent forth Native youths, not only opponents to idolatry, and believers in one God, but decidedly friendly to *Christian* Unitarianism.'

Letter from Mr Adam of Calcutta.—

The following note from Dr Tuckerman, contains extracts from the first letter that has been received from Mr Adam since his entering upon the active labors of his mission.

'To the Editor of the Christian Examiner.

'Sir,—I have great pleasure in being able to tell you that, by a late arrival from Calcutta, I have received a letter from the Rev. Mr Adam, in which he tells me, that he has been successful in exciting the attention of the community there, to the claims of pure Christianity, to an extent beyond his most sanguine expectations. He says, "the English morning service, which I commenced in August, was very indifferently attended. But an evening course of lectures, which I began on the first Sunday of that month, has been numerous and respectably attended. The subject of the lectures is the doctrine of the divine unity, in all its aspects and relations to Trinitarianism, to Polytheism, &c. * * * When I speak of our service being *numerously* attended, I mean, with reference to our expectations, and to the congregations which usually assemble in Calcutta churches and chapels. * * * But, besides the mere attendance, there is a spirit of inquiry abroad, the effects of which I will not venture to anticipate. Several persons, formerly Trinitarians, have avow-

ed themselves Unitarians; and within a month our subscription list for general and incidental expenses, has risen from thirty or forty rupees a month, to one hundred and fifty per month. Nor is the amount thus subscribed made up of large sums, from a few wealthy individuals; but of small sums, from about thirty different persons. * * * About the middle of October, also, I began a course of familiar lectures on the first principles of religion, to a small congregation of Natives, but all of them respectable and intelligent, and affording their voluntary attendance at a fixed hour on a stated day. * * * Cannot you send me a coadjutor in the labors in which I am engaged? * * * I will only add, that my hands are full of work, and that my heart is full of hope; and that I feel myself happy, and useful, and grateful to the merciful providence of God, for all the way in which he has led me."

"This intelligence, I doubt not, will gladden many, as it certainly does

'Yours, very truly,

JOSEPH TUCKERMAN.

'April, 1828.'

Rammohun Roy and Mr Adam's Writings.—At the meeting held in Boston for the promotion of a Unitarian mission to Bengal, it may be remembered by those present, or who read the reports of the doings of the assembly, that Mr Newton, who had for some time resided at Calcutta, insinuated, if he did not directly assert, that the several Appeals which have appeared under the name of Rammohun Roy, were not the actual compositions of that distinguished individual, but of another person, an English gentleman of high character and standing at Calcutta. We have at this moment in our hands a letter from that gentleman, Dr Gordon, which, in the strongest terms, denies the truth of the whole statement.

Mr Newton made similar remarks respecting Mr Adam's replies to the questions of the Rev. Dr Ware of Cambridge, attributing these, also, to Dr Gordon. We have the evidence before us for pronouncing these remarks to be of the same character with those respecting Rammohun Roy. Everything else Mr Newton said, which was of a character to diminish public confidence in Mr Adam, is shown by documents before us to be equally unjust.

New Series of Unitarian Tracts.—We

were pleased to see in the Christian Register for April 19th, the following communication from the Secretary of the American Unitarian Association.

'The Executive Committee of the American Unitarian Association have voted to publish a second series of tracts of a more popular character and cheaper execution than the first series. They will appear in the duodecimo form, and be paged for binding in volumes, and will be furnished to members of the Association. Tracts will be reprinted that have already been extensively read, and therefore have not been included in the first series, but for which there is a demand from places where Unitarianism is a less familiar subject than in this vicinity. The former series in duodecimo will be continued.'

Unitarian Library.—From a circular of the American Unitarian Association, we learn that measures are to be taken to collect Unitarian books and pamphlets, and that contributions to this object are solicited. 'Our wish,' say the Executive Committee, 'is to form a Library in which copies of all books, pamphlets, sermons, periodicals, and religious papers, the purpose of which is to explain, defend, or enforce Unitarian views of Christianity, may be preserved. Volumes, old and new, tracts and manuscripts, will be acceptable. Especially should we be glad to form a collection of works by which the history of Unitarianism in this country may be illustrated.' * * * We need not mention the benefits that may result from such a Library or Repository as it is proposed to establish. They will readily occur. We will only allude to the fact, that no such collection is now in existence, or, if there be, it is not generally known, and is not open for the public good.'

Test and Corporation Acts.—On the 26th of February, Lord John Russell made a motion in the British House of Commons, that the House resolve itself into a committee of the whole to consider the subject of a repeal of the celebrated Test and Corporation Acts. The vote was 237 for, and 193 against it, giving to the friends of religious freedom a majority of 44. This majority, says the London Times, 'is in truth what may be called a thundering event. It will sound from one end of the kingdom to the other, and the echo will be heard in foreign

parts.' It is indeed a signal triumph of justice and reason over bigotry and oppression.

A faithful outline of the nature, history, and operation of these Acts, is given in Lord John Russell's speech on submitting his motion. The following is the account of them by Blackstone; Commentaries, Book IV. Chap. 4. § 3.

'In order the better to secure the established church against perils from non-conformists of all denominations, infidels, turks, jews, heretics, papists, and sectaries, there are however two bulwarks erected; called the *corporation* and *test* acts: by the former of which no person can be legally elected to any office relating to the government of any city or corporation, unless, within a twelve-month before, he has received the sacrament of the Lord's supper according to the rites of the church of England; and he is also enjoined to take the oaths of allegiance and supremacy at the same time that he takes the oath of office; or, in default of either of these requisites, such election shall be void. The other, called the test act, directs all officers, civil and military, to take the oaths and make the declaration against transubstantiation, in any of the king's courts at Westminster, or at the quarter sessions, within six calendar months after their admission: and also within the same time to receive the sacrament of the Lord's supper, according to the usage of the church of England, in some public church immediately after divine service and sermon, and to deliver into court a certificate thereof signed by the minister and churchwarden, and also to prove the same by two credible witnesses; upon forfeiture of 500*l.* and disability to hold the said office.'

It is true, that the Acts have been a little modified, and that annual Acts of Indemnity are passed, by which the penalties of the Corporation and Test Acts are remitted, and that granted as a favor which is claimed as an inalienable right. But this ought not and does not satisfy a high-minded nation, a decided majority of which is believed to consist of Dissenters from the *Established* faith.

Irish Protestantism.—At the annual meeting of the Synod of Ulster in June last, a motion was made to deprive the Rev. Mr Porter of his office as Clerk to that body. He had faithfully discharged his official duties for eleven years, and,

according to the usual terms of appointment, was to hold the office for life, or during good behaviour. The only reason assigned for so extraordinary a measure as that proposed, was, that Mr Porter had avowed Unitarian opinions. The attempt was unsuccessful, 59 voting for, and 91, against it. The Protestant inhabitants of the town which is the scene of his ministerial labors, were unwilling, it seems, to share with the minority of the Synod, the disgrace of so open a violation of Protestant principles, and, as we learn from the Christian Pioneer for February last, assembled in the Town Hall, Newtownlimavady, on the 18th of December, for the purpose of presenting Mr Porter with a Service of Plate. 'Dr Moore, on the part of the Protestant inhabitants, read the following address:—

"TO THE REV. WILLIAM PORTER.

"*Rev. and Dear Sir,*—We, members of the different Protestant Congregations in the town and neighbourhood of Newtownlimavady, request your acceptance of a Service of Plate, as a mark of our sincere regard and esteem. We feel great pleasure in declaring, that we recognise in you the exercise of those Christian virtues, without which, profession is but a name. We recognise in you, Sir, an indulgent parent, an affectionate husband, a kind master, and a sincere friend; with a morality unspotted, a candor and adherence to truth unsurpassed.

"Though some of us may entertain sentiments different from yours on certain doctrines, about which the wisest and best men have not been able to agree, yet we all perfectly concur in expressing our warm approbation of the impressive manner in which you have uniformly inculcated, both by precept and example, the practical duties of Christianity, and of your strenuous advocacy, and manly exercise of the right of private judgment in the formation of religious opinions.

"We feel ourselves called on to express our disapprobation of the attempt made at the last meeting of Synod, to deprive you of the Clerkship of that body, merely because you had the candor to avow, and the consistency to adhere to theological opinions which you believed to be right. We, however, rejoice, that that attempt was defeated by the good sense and good feeling of the body.

"Whilst we admire and applaud that elevated spirit and unbending integrity,

which, in opposition to the seductive suggestions of worldly wisdom, prompted your conduct on that occasion, we marvel that in the present enlightened age and country, such conduct should have incurred the censure of some of your brethren in the ministry. We cannot help lamenting, that teachers of the Gospel should have departed so widely from its forbearing and charitable spirit, and that men, calling themselves Presbyterians, should have evinced so little regard for what we deem the fundamental principles of their church; namely, *the right of private judgment, and the sufficiency of the Scriptures, as a rule of faith.*

"With the most ardent wishes for your happiness here, and your acceptance hereafter, through the blessed Redeemer, we take the liberty of subscribing ourselves your affectionate friends."

'To the above Address, Mr Porter replied:—

"*Mr Chairman*,—I do assure you, and my other friends, that with very few persons indeed, would I at this moment exchange my feelings. During the course of last summer, there was a time, I confess, when my spirit was nearly subdued, and when I thought I should be borne down by obloquy, merely for having expressed opinions, which, however erroneous they may be deemed, can have emanated from no other source than conscientious conviction. But that time is past. I have found that there are liberal-minded men of every church, and of every creed, who will not allow an individual, whose intentions are upright, to be run down by vulgar clamor. The approbation of the persons whose names are subscribed to that address, more than compensates for all the injurious imputations to which I have been subjected; they are persons whose social, moral, and intellectual respectability, cannot be called in question. *These* articles are not begrimed, as such things have sometimes been, by the filthiness of the hands which present them. It affords me additional gratification, to reflect that this mark of your regard has not been earned by subserviency to popular prejudices, or by fomenting sectarian and political animosities. By ministering to the dissemination of jealousy, hatred, and all uncharitableness, it is easy for any one to obtain applause from the misjudging multitude; but the approbation of the

wise and worthy cannot thus be conciliated. That right of private judgment, which you are pleased to give me credit for vindicating and exercising, I do most willingly allow to all my fellow Christians. Though perfectly conscious that the commendation of my conduct as a man, a minister, and a member of Synod, is much exaggerated; yet I do not hesitate to acknowledge, that this very exaggeration is gratifying to my feelings; for it is kindness which has biased your judgment.

"The pecuniary value of these things, considerable as it is, constitutes only a small portion of their worth: neither silver nor gold did I expect to bequeath to my children, but these memorials of your esteem and friendship, it shall be my study to transmit to them unsullied, and I trust they will duly appreciate the legacy. To you, Mr Chairman, and my other friends, I return heartfelt thanks. Most sincerely do I wish, that it may be well with you now, and eternally well with you hereafter."

'On the Tea-pot and Coffee-Urn, is the following inscription, beautifully engraved:—"Presented to the Rev. WILLIAM PORTER, by his Protestant Friends, of different denominations, in Newtown-Limavady and its vicinity, as a mark of their high esteem for his many amiable qualities in private life; and their cordial approbation of his fearless and disinterested assertion of the invaluable RIGHT OF PRIVATE JUDGMENT.—1827."

Ordination at Cambridge.—At Lechmere Point, on Wednesday, March 5th, the Rev. Warren Burton was ordained as pastor of the Third Congregational Society in Cambridge. The services were as follows;—Introductory Prayer, by Rev. Dr Lowell, of Boston; Reading of the Scriptures, by Rev. Mr Walker, of Charlestown; Sermon, by Rev. Mr Greenwood, of Boston; Ordaining Prayer, by Rev. Mr Beede, of Wilton, N. H.; Charge, by Rev. Dr Ware, of Cambridge; Right Hand of Fellowship, by Rev. Mr Barrett, of Boston; Concluding Prayer, by Rev. T. B. Gannett, of Cambridgeport.

New Church in Philadelphia.—We regret we have no room for the Memorial and Address delivered on the occasion of laying the corner stone of a new church for the Unitarian Society in Philadelphia, whose history is given

above. The ceremony was performed on Tuesday, the 25th of March, with the customary religious services. After a prayer by the Rev. James Taylor, the stone was laid by Messrs Ralph Eddowes and John Vaughan. Mr Eddowes then read a paper containing an abstract of the history of the Society, with the names of the architect, William Strickland, of the principal mechanics and the building

Committee, with an appropriate expression of the purposes for which the house is to be erected, all of which, written upon parchment, was inclosed and deposited in the stone by Mr John Vaughan. The Pastor, the Rev. W. H. Furness, then made an address to those assembled on the occasion, and the services were closed with prayer by the Rev. Mr Stetson of Medford, Mass.

VIEW OF PUBLIC AFFAIRS.

GREAT BRITAIN.—The new ministry, under the Duke of Wellington, appears to be firmly established. The declared basis on which the members of it were invited to take their offices, in regard to some of the leading questions of policy, was the same as that on which the very successful administration of Lord Liverpool was formed, and on which Mr Canning and Lord Goderich organized the cabinet; but it differs from the two last cabinets, in excluding persons belonging to the old whig party. The head of this ministry, and other members of the greatest influence, are opposed to the Catholic claims, but a majority of the members are in favor of them. The public curiosity having been a good deal excited respecting the causes of the dissolution of the late cabinet, several explanations were made in both houses of parliament, early in the session. The dissolution appears to have arisen from a trifling personal difference between two of the members—a difference which would have been of very little moment, had it not shown an uncomfortable degree of jealousy, on the part of the tory party, of the influence of the whigs. The present government has distinctly declared its intention of adhering to the principles of the treaty of July 6, relative to the affairs of Greece, but they have exhibited greater anxiety to preserve peace with Turkey, than appears to have been felt by their predecessors. They came into power too late, however, to take any measures to avert the rupture of the negotiations at Constantinople, and there is reason to believe that they will continue to act in strict concert, and cordial understanding with Russia and France.

FRANCE.—In the French Legislative Chamber, no measures have yet been

adopted, since the opening of the session, to show very clearly the present political character of those bodies. The candidates for the presidency of the Chamber of Deputies, elected by the Chambers, to be presented to the King, were part royalists, and part liberals. Royer Collard, of the Liberal party, but a man of great moderation, a friend of the constitutional charter, and a man of distinguished talents, received the appointment.

TURKEY.—The Ottoman government having been, from the date of the battle of Navarin, vigorously engaged in making preparations for defence, and having protracted the negotiations with the Ambassadors of Russia, France, and Great Britain, as long as was practicable, consistently with its determination not to accede to the demands of those Powers, on the 12th of January threw off all pacific appearances, and issued a manifesto, in which the demands of the allied powers are ascribed to the desire of the christian nations, and particularly of Russia, to ruin the Sublime Porte, to overthrow the Ottoman empire, and to exterminate Islamism. It charges Russia with having instigated the Greek insurrection, and represents the interest expressed by the allies in favor of the liberties of the Greeks, as a mere pretence, to favor the project of destroying the Mussulman nation. In reference to the proposition of the allies, that the Porte should give to the Greeks a form of independent government, and a chief of their own nation, as in Wallachia and Moldavia, on condition of their paying an annual tribute, the manifesto declares, that 'neither reason, nor law, nor policy, nor religion, could admit of such propositions being accepted.' After narrating the course of the negotiations, and the efforts after the

battle of Navarin, to induce the ambassadors to recede from their demands, the manifesto declares, that 'if at present, after having witnessed such conduct, and been asked such conditions, we were to give way, and to concede the independence of the Greeks, the contagion would soon extend to all the Greeks settled in Romelia and Anatolia, without the possibility of arresting the evil. They would all pretend to the same independence; they would renounce their duties as Rayahs, and, triumphing in a year or two over the generous Mussulman nation, they would finish one day, by suddenly imposing laws upon us, (God preserve us from it!) and the ruin of our religion and our empire would be the inevitable result. Whilst, thanks to God! the numerous provinces of Europe and Asia are filled with an immense Mussulman population, does the sacred book and does our law permit us, through fear of war, to let our religion be trodden under foot, and to deliver ourselves to the Infidels from hand to hand, our country, our wives, our children, our goods, and our property?'

It proceeds to call to mind the victories that have been won by the Mussulman nation, since the time of their great Prophet, and how many thousand times, united in heart for the defence of religion, they have put thousands of Infidels to the sword. The people are called upon, in case the three powers shall not desist from their demands, to place themselves under the protection of their holy Prophet, and to unite in a single corps for the defence of religion and the empire. 'This war is not,' the manifesto concludes, 'like all former wars, a political conflict to acquire provinces or to settle frontiers. The object of the Infidels is to annihilate Islamism, and to tread under foot the Mussulman nation. It must, therefore, be considered purely as a religious and national war. Let all the Faithful, rich or poor, great or small, know that to fight is the duty of us all. Let them not dream of a monthly pay, or of any pay whatever; far from it, let us sacrifice our property and our persons; let us fulfil with zeal all the duties which the honor of Islamism imposes upon us; let us unite our efforts, and labor with heart and soul for the maintenance of religion until the day of judgment. Mussulmans have no other means of obtaining salvation, either in this world or the next. We hope that the Most High will vouch-

safe to confound and disperse in every quarter, the Infidels, foes to our religion and our empire, and that, in all times, in all places, and in all cases, he will grant victory to the Faithful. Our true position being thus known to all Mussulmans, there is no doubt that, if they have the least faith and piety, they will also know their duty; they will unite heart and soul to maintain our religion and our empire, as well as to ensure their own salvation in this world and the next; and that, if the occasion requires it, they will discharge with zeal and valor the varied functions of the war, and fulfil exactly the duties imposed upon us by our Holy Laws. Help comes from God!'

The latest authentic accounts from Constantinople are to Jan. 26. The manifesto had been read in all the mosques, the Bosphorus had been closed against the ships of all christian nations, all Franks, with a very few special exceptions, had been required to withdraw from Constantinople, and measures of great severity had been adopted against the Armenian Christians, subjects of the empire. The effect of these measures upon Russia, and the other allied powers, had not been ascertained. It remains to be seen, whether the Russian army will cross the Pruth, and whether other hostile measures will be adopted by the allied powers. France was at the last dates reinforcing her fleet in the Levant.

GREECE.—Count Capo D'Istria has sailed from Malta for Ægina, but the news of his arrival has not yet reached us. The last accounts from Scio represent the castle, which was yet held by the Turks, as likely to surrender in a few days, on which event the whole island would be in possession of the Greeks. A part of the Egyptian troops have been withdrawn from the Morea, and have landed at Alexandria. It was expected that the remainder would soon embark, for the purpose of returning to Egypt. Patras was blockaded by a steamboat and other Greek vessels.

From other countries of Europe we have received but little information of moment, since the date of our last publication. Don Miguel has arrived at Lisbon, and assumed the regency of Portugal, but no particular account of his proceedings has yet reached us.

MEXICO.—Although the late revolt in

Mexico was promptly suppressed, and the two leaders of the insurrection, Bravo, the Vice President, and Barragan, Governor of the State of Vera Cruz, are held in prison, awaiting their trial, the government does not appear to have vigor enough to restore a healthy state of the finances, or wisdom enough to introduce a system of measures favorable to the operations of trade. No measures have been taken to restore the credit of the nation abroad, nor to repair the mischiefs resulting from the banishment of the Spaniards.

CENTRAL AMERICA.—The civil war in Guatemala is not yet terminated. At the last accounts several thousand men were in the field. The British Consul at Guatemala, Mr Reilly, was lately murdered in his own house, by his servant. The murderer was arrested, tried, and shot.

SOUTH AMERICA.—The state of affairs in Colombia had not improved, at the date of the last intelligence from that country. Little benefit was expected from the labors of the Congress at Ocaña. The powers of the government appear to have been assumed by Bolivar, and it is possible his dictatorship will re-

lieve the country from greater evils than it would be subject to, under the reign of discord which would prevail but for his presence. The war between Buenos Ayres and Brazil is still continued, though it is prosecuted with little vigor. The blockade of Buenos Ayres is little more than nominal, though it subjects the inhabitants to great inconveniences and loss.

UNITED STATES.—The labors of Congress have not yet produced any measures of great importance, which have received the sanction of both houses. The House of Representatives has been for a long time engaged in the discussion of a bill for the increase of duties on the import of woollens, and other goods of foreign manufacture. It is yet uncertain whether it will pass that House, and still more what will be the judgment of the Senate upon it. A bill which passed the House of Representatives, after much debate, appropriating \$30,000 for internal improvements, has been amended in the Senate by limiting the appropriation to the prosecution of surveys already begun. In our next publication, we shall probably be able to give some more satisfactory account of the labors of the session.

OBITUARY.

DIED, at Cambridge, February 25, Rev. GEORGE OTIS, Rector of Christ Church, in Cambridge, aged 30.

This notice is not given as a record of talents and virtues, which are common to all, but as a just tribute to peculiar mental and moral endowments. We are not willing that the accomplished scholar and valued minister of Christ, whose premature loss we are called to deplore, should pass away from the memory of the living, without one effort of ours to paint his character, and to show forth the bright example of the departed to those who remain.

Mr Otis was graduated at Harvard University in 1815. He pursued his theological studies in Cambridge, and after taking orders in the Episcopal church, was connected, for some years, with the College, as a member of the Immediate Government. In this relation

he discharged the duties of a faithful and judicious instructor, and devoted himself, with peculiar zeal, to the improvement of his pupils.

He was acknowledged, by his literary associates, to be a learned and elegant scholar. His mind was of an original cast, and though distinguished for his classical attainments, rather than the variety of his productions, we think he may with justice be called a man of genius. His discriminating taste enabled him to read and study to great advantage, and to select and make his own, everything worth retaining.

The peculiar character of his mind was displayed in his writings, of which it is to be regretted he gave the public so few specimens. They were remarkable for novelty of thought, vivid language, and a beautiful and delicate imagery. His reading was not uncommonly

extensive, but select and exact. In this respect, he obeyed the precept of Pliny, which is quoted with approbation by Gibbon, 'to read much, rather than many things.' His duties as an instructor in the University, led him to a thorough study of the best ancient classics; and his own taste prompted him to a constant intercourse with the great writers of a later age. Milton and Dante were his chosen poets. With their gifted minds his communion was intimate and sincere. While he made their works the subjects of critical study, the task of the philologist was not permitted to blunt his perception of their beauties.

With his valuable literary acquisitions, Mr Otis maintained that freedom from affectation and display, which is always the companion of wisdom. He never departed from the simplicity of nature, through false ideas of refinement. He never indulged the pride of knowledge, for the dignity of his character was founded, not on learning, but on self-respect. His conversation was brilliant and instructive. He always spoke from a full mind, and seldom failed to excite the thinking faculties of those who listened to him. The society of which he was so bright an ornament, will long remember the ease and gracefulness with which he engaged in the gravest discussions, and the charms which he gave to the most trifling details.

His mind was poetic. His feelings were refined, perhaps to a sensitive delicacy. True and deep sentiment cast a soft and hallowed light over every thought and expression. Upon this part of his character our inclination would lead us long to dwell, were it not sacrilegious to open so sacred a sanctuary to the uninterested gaze of the world.

His love of nature was fervent. It filled his mind and heart. Every new beauty he discerned, was to him a revelation of the power and goodness of God. Music, too, was his companion and friend. His love of music was so peculiar and beautiful a trait in his character, that it cannot be passed without notice. He regarded it as the gift of God, and intimately connected with the expression of the holiest feelings. It was his amusement in his bright moments; his solace in his dark ones, and many he had; in all, it breathed to him a 'varied language,' which spoke to his ear, and inspired his heart.

From the singular delicacy of his mind,

it will be understood, that Mr Otis was ill qualified to encounter the conflicts and trials of life. He was, however, appointed to the discipline of suffering. Few have been called to mourn over the loss of dearer friends. Few have endured the disappointment of holier hopes. His path was indeed rough, and of the many dark and heavy clouds that hung over it, there was scarcely one whose edges were illuminated; and had not his guiding star pointed to a region beyond the world, where he might rest his hopes, he would indeed have been desolate.

It remains to notice our departed friend, as a religious man and a christian minister. While connected with the University, his religious sentiments were different from those of most who surrounded him. He was strongly and conscientiously attached to the opinions of the Church of England; yet he was liberal in his feelings, and formed deep and lasting friendships with many who had adopted views opposite to his own. His heart was too full of good affections, to leave place for bigotry and exclusiveness. Whatever we may think of the truth of his speculative belief, we must acknowledge that it was not adopted without examination, nor can we complain that it was ever defended with acrimony. He loved to regard religion as a sentiment of the heart, and a rule of life, rather than a subject of controversy, or an occasion for discord. His devotion was fervent, but not extravagant; his zeal, glowing, but enlightened; his piety, earnest and deep, but retiring and gentle.

The most interesting view that can be taken of his character, is as the shepherd of his flock. In his connexion with his church, he was conscientious and unwearied; a counsellor in health, a comforter in sickness, and a devoted attendant at the bed of death; a gentle and interested guide of the young, a patient and untiring instructor of the child. He ever made his highest duty his chief pleasure. Can such a minister be taken from his people, and not be lamented with a deep and sincere sorrow? But, although they have committed his body to the grave, may his spirit still be their guide, and 'may they reinforce their virtues from the dust of him, who so lately taught them.'

'Go to the grave, in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.'

DIED, March 13th, Mrs REBECCA PHILLIPS, wife of Jonathan Phillips, Esq. and daughter of the late Samuel Salisbury, Esq.

This excellent woman has left an enduring monument of herself in the hearts of all who were so happy as to know her. She is a remarkable example of the power which belongs to true goodness. We have never known a Christian more retiring, more averse to display, more silent in well doing. She shrunk from notice almost with timidity; and yet it would be hard to name an individual who has left stronger impressions of the reality and beauty of christian virtue.

She was deeply imbued with the principle of piety. Religion early took possession of her mind, and seemed a part of her very nature. She was not however enslaved to the impressions of education. As she advanced in life, she received higher views of christian truth, which evidently gave a firmer, calmer, nobler tone to her mind. Her religion had nothing of high and tumultuous excitement, and was far removed from clamorous profession. Whilst it touched and elevated the affections, it seemed to act with still greater energy on the conscience. She habitually recognised the voice of God in this inward monitor, listening to its lowest whisperings, and following obediently its slightest intimations. No feature of her character was more striking, than that delicacy of conscience, which feels a slight error as a wound, which shrinks from the appearance of evil, and which is ready to suspect guilt even in innocent infirmity. Duty was sacred in all its requisitions, and under a feeble frame she bore an invincible purpose of right action.

Her social affections flowed in a still, but deep and never failing stream. She felt that home was her sphere, and she moved in it shedding blessings with that gentle and silent agency which marks the beneficent operations of Providence. To say that she had a mother's boundless love, would be to bestow common praise. It is more important to observe, that her maternal affection never degenerated into injurious indulgence, and was distinguished by selfpossession, unwearied patience, and perseverance in what she accounted the best methods of forming the young mind. Her character forbade her to mingle much in general so-

ciety. But the usefulness of individuals is not to be estimated so much by the extent as by the depth of their influence. It is possible to confer as much good by exerting a consoling, purifying, and strengthening power on a few minds, as by exercising a wider, but more superficial influence; and by this standard, the retired wife, mother, sister, and friend, may rank among the greatest benefactors on earth.

Mrs Phillips possessed an excellent understanding. To that sound judgment, which, in the domestic relations, is worth more than stores of learning, she joined a desire of general knowledge, and enriched her mind quietly and unostentatiously by reading. She took great pleasure in the works of God, and in books which treated of them. Perhaps the congeniality between such a mind as hers, and the tranquillity of nature, gave this direction to her inquiries.

Her character had the beauty of contrast. It joined qualities not easily reconciled. With sensibility, she united discretion and selfcontrol. Her firmness of principle was tempered by feminine gentleness. Her activity was at once noiseless and effective. With zeal to do good, she connected judiciousness and a wise caution in the selection of objects and means. Though singularly diffident, she was still equal to the most trying exigences of life. A principle of order and harmony seemed to pervade her mind, securing her against the excess to which even virtuous propensities are exposed, and giving the charm of consistency to her life.

We will only add, that she was to the last an improving character. Blameless and pure as was her youth, she was much more interesting in her maturer years. Her intellect seemed to manifest new life at a period when most minds seem to become stationary. Her virtues became of a stronger cast, without losing their delicacy. Life was to the last an improving blessing, a more precious gift. We know not a surer pledge of future progress, than that the character continues to rise, and to go forward even to the closing hour. This excellent woman has left this pure consolation to her friends. It requires little effort to conceive of the celestial happiness of such a being, in whom we saw heaven opening and growing brighter, until the cloud of mortality concealed her from our view.

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
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
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